The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

Vol. XV., No. 14. Whole No. 380. | NEW YORK, JULY 31, 1897. | Per Year, $3.00. Per Copy, 10c.

CW Daniels 398 McCullagh Coll

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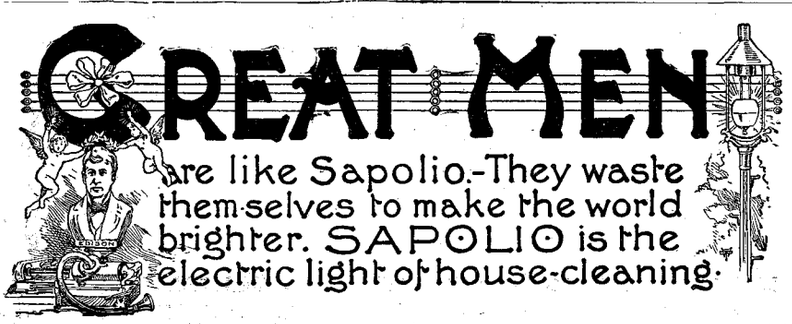
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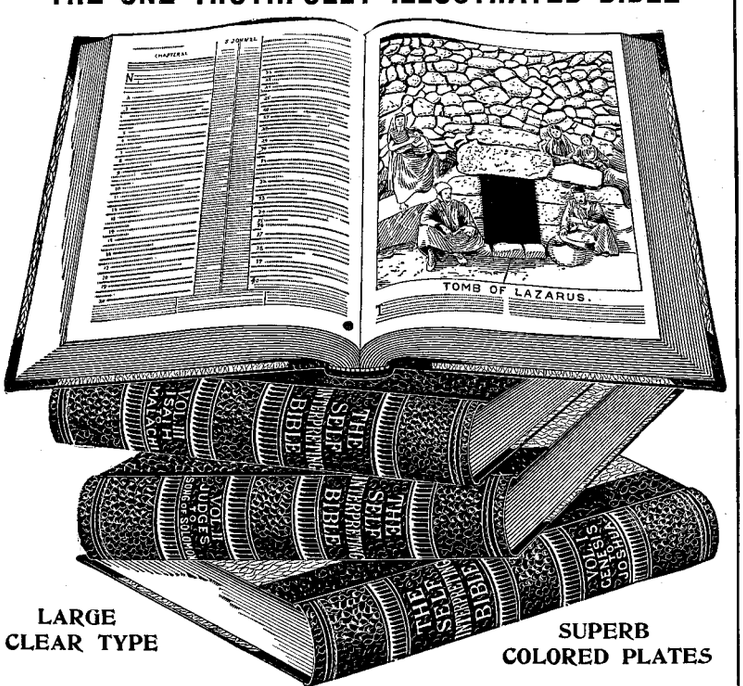
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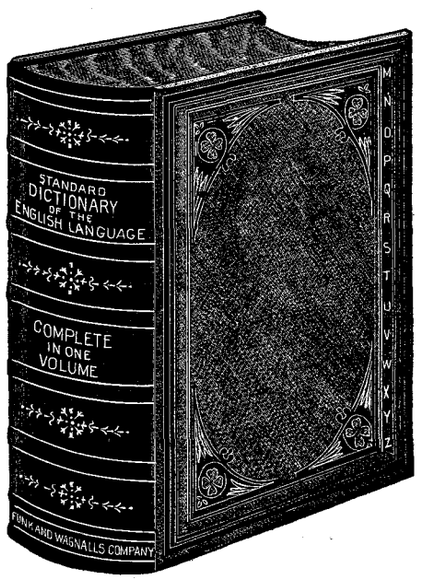

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TOPICS OF THE DAY.

PENNSYLVANIA'S ALIEN TAX LAW.

OPPOSITION to alien labor—a factor always appearing in labor troubles like the present coal-miners' strike—has taken the form of a law passed by the last legislature of Pennsylvania imposing a tax of three cents a day on unnaturalized alien laborers, to be paid and collected by the employers. Employers complain that the law is a great annoyance, and proceedings to secure an injunction against collecting the tax raise a number of interesting constitutional questions.

Protection or Discrimination?—"Ostensibly the tax is upon the employer, but, of course, it is deducted from the wages paid to the aliens, and since the rate is not higher than it was prior to the enactment of the law, it is plain that it is alien labor which pays the tax. The question first suggested is whether there is justice in this unprecedented discrimination against laborers coming here under our immigration laws, and whether Pennsylvania has hit upon a new source of state revenue that other States may be encouraged to exploit. The defenders of the law advance several considerations in its favor. According to them the law has a twofold purpose. First, it is intended to afford some measure of relief or protection to 'legitimate American labor' whose place is 'usurped' by cheap European labor; and, second, it is intended to relieve the people to some extent of the burden of supporting courts, prisons, and almshouses for the benefit of the aliens. The opponents of the law reply that alien labor has been of great benefit to the State and that it is as 'legitimate' as any other kind. The right to labor is guaranteed by the national and state constitutions, and the legislature has no right to establish a discrimination between native or naturalized or alien workmen for the advantage of the former. It is generally believed that the law will be pronounced unconstitutional, but its impolicy and folly have already been abundantly demonstrated. The consequence of the first week of its operation has been an abnormal increase in the number of unfit citizens and voters. The tax has simply stimulated the naturalization mills. The number of unnaturalized male aliens in the State upward of twenty-one years is about 140,000, and of these about 60,000 speak and understand only languages other than English. Is Pennsylvania likely to be strengthened politically by the accessions of voters of this character? There is manifestly no danger that taxation of aliens will be attempted elsewhere, even if the courts shall sustain the law and declare it to be in harmony with American principles of free government."—*The Evening Post, Chicago.*

Law Fit for the Transvaal.—"The new law to tax aliens three cents per diem is resulting in very great annoyance to employers in this State, as it was known that it would. In the mining regions in particular, where many foreigners are employed, crowds of men report at the offices in order to take out naturalization papers. Many who have been in the country long enough to be entitled to citizenship have neglected to take the necessary steps, and now that they are worth three cents less a day to their employers, by reason of this fact there is a natural 'rush to cover.' Even in the ordinary course of events it takes a considerable time to effect naturalization, and meanwhile the tax must be paid. Either one of two things will result: the alien must take less money for a day's work or he must retire in favor of an American. Some interesting figures come from Shenandoah concerning the employees of the Philadelphia and Reading Coal and Iron Company. Of the aliens employed inside the mines there, 40 per cent. are said to have their naturalization papers, while of those outside engaged in surface work, only 5 per cent. are citizens. Such a law as this is fit for the Transvaal. It might be expected from President Krüger as a move against the Uitlanders, but there is no sense in such a thing in a country like this one ought to be."—*The Manufacturer, Philadelphia.*

Constitutional Questions Raised.—"It is the contention of the plaintiff [seeking an injunction against collection of the tax] as set forth by his attorneys, that it is for Congress, and for Congress alone, to determine the conditions upon which aliens shall enter the country and follow their pursuits. The alien plaintiff is a subject of Great Britain, and one of the apparently strong points he insists upon is that, by treaty between the United States and Great Britain, it is covenanted, among other things, that the subjects of each country shall enjoy reciprocal rights of residence under the protection of equal laws and 'free from all burdens and conditions, except such as are imposed upon the citizens of such country by its own laws'; that the Constitution provides that the Constitution and federal laws made in pursuance of it and all treaties made under the authority of the United States shall be the supreme law of the land. The reason why Congress and not state legislatures should regulate the terms upon which aliens shall come into the country and pursue their avocations is cogently stated by the plaintiff's attorney in an interview in the Pittsburg *Commercial Gazette:*

"'As the States have no power to treat with foreign governments upon any subject, any retaliatory legislation would fall upon this country at large, and any responsibility for breach of treaty engagements would rest upon the United States, and not upon the State of Pennsylvania.'

"It is urged by the plaintiff that the Fourteenth Amendment provides that no State shall deny to any person within its jurisdiction the 'equal protection of the laws.' The plaintiff contends that the phrase 'equal protection of the laws' is tantamount to the 'protection of equal laws,' and that the act infringes the Fourteenth Amendment in that the plaintiff is subjected to a tax upon his labor which is not levied upon all other persons within the State. The plaintiff avers also that the statute is in contravention of the Federal Civil Rights act of 1870, declaring—

'that all persons within the jurisdiction of the United States shall have the same right in every State and Territory to make and enforce contracts, to sue, be parties, give evidence, and to the full and equal benefit of all laws and proceedings for the security of persons and property as is enjoyed by white citizens, and shall be subject to like punishment, pains, penalties, taxes, licenses, and exactions of every kind and no other.'

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"The police power of a State is not impaired by the Fourteenth Amendment. How far its taxing power may go without violating the amendment it is difficult to say. A commentator upon the amendment says that it contemplates protection against discrimination in state action as between persons and classes of persons. The amendment declares that no State shall deprive any person of life, liberty, or property without 'due process of law,' but this does not apply to a tax exaction. It was decided in the Kentucky railroad cases some years since that when a person liable to the assessment of a tax under a state law for raising revenues has had due notice of the preliminary proceedings, as prescribed in the statute, and has had an opportunity to test the validity of the proceedings, he can not plead, successfully, that he has been deprived of his property without due process of law. The plaintiff has raised an issue bristling with important constitutional questions and those involving the interpretation of treaty rights and privileges."—*The Ledger, Philadelphia.*

BELLAMY'S "EQUALITY."

EDWARD BELLAMY'S new book is a sequel to "Looking Backward," published nine years ago, and renews the reader's acquaintance with the characters in the former book in the year 2000 A.D. In "Equality" Julian West continues to seek for knowledge in detail of the new social order and of the manner in which it came about. The story opens with a conversation between Julian and Edith Leete, concerning Julian's dream in "Looking Backward," in which he returned to his fellows under the old order of things and told them about the new order. Edith can not understand why the people at large not only abdicated the power of controlling their most vital and important interests—the production and distribution of wealth—but turned them over to a class which did not even pretend any interest in their welfare and whose government completely failed to secure it. Julian replies that there was an explanation:

"It was in the name of individual liberty, industrial freedom, and individual initiative that the economic government of the country was surrendered to the capitalists."

"Do you mean that a form of government which seems to have been most irresponsible and despotic possible was defended in the name of liberty?"

"Certainly; the liberty of economic initiative by the individual."

"But did you not just tell me that economic initiative and business opportunity in your day were practically monopolized by the capitalists themselves?"

"Certainly. It was admitted that there was no opening for any but capitalists in business, and it was rapidly becoming so that only the greatest of the capitalists themselves had any power of initiative."

"And yet you say that the reason given for abandoning industry to capitalist government was the promotion of industrial freedom and individual initiative among the people at large."

"Certainly. The people were taught that they would individually enjoy greater liberty and freedom of action in industrial matters under dominion of the capitalists than if they collectively conducted the industrial system for their own benefit; that the capitalists would, moreover, look out for their welfare more wisely and kindly than they could possibly do it themselves, so that they would be able to provide for themselves more bountifully out of such portion of their product as the capitalists might be disposed to give them than they possibly could do if they became their own employers and divided the whole product among themselves."

"But that was mere mockery; it was adding insult to injury."

"It sounds so, doesn't it? But I assure you it was considered the soundest sort of political economy in my time. Those who questioned it were set down as dangerous visionaries."

This extract is typical of the form and manner of the book, which, in about four hundred pages, is full of pictures of the advantages of a state organized to insure the economic equality of individuals over our present system of government. The postulate is that government exists to guarantee the right to life, liberty, and the pursuit of happiness, that is, to secure individuals against want, effect justice to all, and give opportunity for the highest enjoyments. Says Dr. Leete:

"The corner-stone of our state is economic equality, and is not that the obvious, necessary, and only adequate pledge of these three birthrights—life, liberty, and happiness? What is life without its material basis, and what is an equal right to life but a right to an equal material basis for it? What is liberty? How can men be free who must ask the right to labor and to live from their fellow men and seek their bread from the hands of others? How else can any government guarantee liberty to men save by providing them a means of labor and of life coupled with independence; and how could that be done unless the government conducted the economic system upon which employment and maintenance depend? Finally, what is implied in the equal right of all to the pursuit of happiness? What form of happiness, so far as it depends at all on material facts, is not bound up with economic conditions; and how shall an equal opportunity for the pursuit of happiness be guaranteed to all save by a guaranty of economic equality?"

From Mr. Bellamy's point of view, private capital is nothing more or less than a steal from the "social fund." Dr. Leete says to Julian:

"The main factor in the production of wealth among civilized men is the social organism, the machinery of associated labor and exchange by which hundreds of millions of individuals provide the demand for one another's product and mutually complement one another's labors, thereby making the productive and distributive systems of a nation and of the world one great machine. This was true even under private capitalism, despite the prodigious waste and friction of its methods; but of course it is a far more important truth now when the machinery of cooperation runs with absolute smoothness and every ounce of energy is utilized to the utmost effect. The element in the total industrial product which is due to the social organism is represented by the difference between the value of what one man produces as a worker in connection with the social organization and what he could produce in a condition of isolation. Working in concert with his fellows by aid of the social organism, he and they produce enough to support all in the highest luxury and refinement. Toiling in isolation, human experience has proved that he would be fortunate if he could at the utmost produce enough to keep himself alive. It is estimated, I believe, that the average daily product of a worker in America to-day is some fifty dollars. The product of the same man working in isolation would probably be highly estimated on the same basis of calculation if put at a quarter of a dollar. Now tell me, Julian, to whom belongs the social organism, this vast machinery of human association, which enhances some two-hundredfold the product of every one's labor?"

"Manifestly," I replied, "it can belong to no one in particular, but to nothing less than society collectively. Society collectively can be only heir to the social inheritance of intellect and discovery, and it is society collectively which furnishes the continuous daily concourse by which alone that inheritance is made effective."

"Exactly so. The social organism, with all that is and all it makes possible, is the indivisible inheritance of all in common. To whom, then, properly belongs that two-hundredfold enhancement of the value of every one's labor which is owing to the social organism?"

"Manifestly to society, collectively—to the general fund."

"Previous to the great Revolution," pursued the doctor, "altho there seems to have been a vague idea of some such social fund as this, which belonged to society collectively, there was no clear conception of its vastness, and no custodian of it, or possible provision to see that it was collected and applied for the common use. A public organization of industry, a nationalized system, was necessary before the social fund could be properly protected and administered. Until then it must needs be the subject of universal plunder and embezzlement. The social machinery was seized upon by adventurers and made a means of enriching themselves by collecting tribute from the people to whom it belonged and whom it should have enriched. It would be one way of describing the effect of the Revolution to say that it was only the taking possession by the people collectively of the social machin-

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ery which had always belonged to them, thenceforth to be conducted as a public plant, the returns of which were to go to the owners as the equal proprietors and no longer to buccaneers."

A satirical view of the alleged phenomena of overproduction in the Republic of 1897 appears in "The Parable of the Water-Tank," discovered in a pamphlet in the museum:

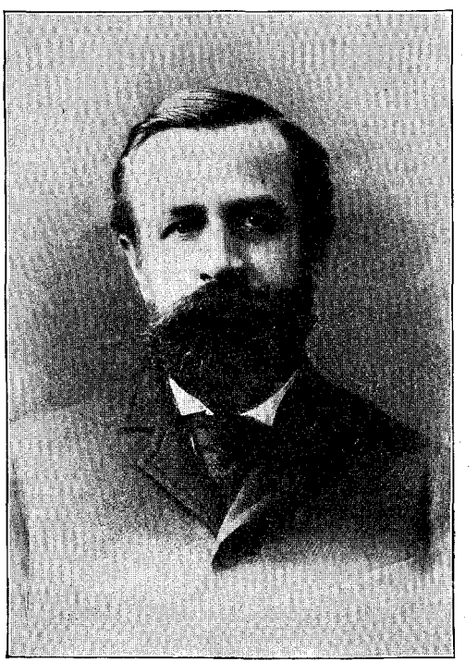
"'There was a certain very dry land, the people whereof were in sore need of water. And they did nothing but to seek after water from morning until night, and many perished because they could not find it.

"'Howbeit, there were certain men in that land who were more crafty and diligent than the rest, and these had gathered stores of water where others could find none, and the name of these men was called capitalists. And it came to pass that the people of the land came unto the capitalists and prayed them that they would give them of the water they had gathered that they might drink, for their need was sore. But the capitalists answered them and said:

"'"Go to, ye silly people! Why should we give you of the water which we have gathered, for then we should become even as ye are, and perish with you? But behold what we will do unto you. Be ye our servants and ye shall have water."

"'And the people said, "Only give us to drink and we will be your servants, we and our children." And it was so.

"'Now, the capitalists were men of understanding, and wise in their generation. They ordered the people who were their servants in bands with captains and officers, and some were put at the springs to dip, and others did they make to carry the water, and others did they cause to seek for new springs. And all the water was brought together in one place, and there did the capitalists make a great tank for to hold it, and the tank was called the Market, for it was there that the people, even the servants of the capitalists, came to get water. And the capitalists said unto the people:



EDWARD BELLAMY.

"'"For every bucket of water that ye bring to us, that we may pour it into the tank, which is the Market, behold! we will give you a penny; but for every bucket that we shall draw forth to give unto you that ye may drink of it, ye and your wives and your children, ye shall give to us two pennies, and the difference shall be our profit, seeing that if it were not for this profit we would not do this thing for you, but ye should all perish."

"'And it was good in the people's eyes, for they were dull of understanding, and they diligently brought water unto the tank for many days, and for every bucket which they did bring the capitalists gave them every man a penny; but for every bucket that the capitalists drew forth from the tank to give again unto the people, behold! the people rendered to the capitalists two pennies.

"'And after many days the water-tank, which was the Market, overflowed at the top, seeing that for every bucket the people poured in they received only so much as would buy again half of a bucket. And because of the excess that was left of every bucket, did the tank overflow, for the people were many, but the capitalists were few, and could drink no more than others. Therefore did the tank overflow.

"'And when the capitalists saw that the water overflowed, they said to the people:

"'"See ye not the tank, which is the Market, doth overflow? Sit ye down, therefore, and be patient, for ye shall bring us no more water till the tank be empty."

"'But when the people no more received the pennies of the capitalists for the water they brought, they could buy no more water from the capitalists, having naught wherewith to buy. And when the capitalists saw that they had no more profit because no man bought water of them, they were troubled. And they sent forth men in the highways, the byways, and the hedges, crying, "If any thirst let him come to the tank and buy water of us, for it doth overflow." For they said among themselves, "Behold, the times are dull; we must advertise."

"'But the people answered, saying: "How can we buy unless ye hire us, for how else shall we have wherewithal to buy? Hire ye us, therefore, as before, and we will gladly buy water, for we thirst, and ye will have no need to advertise." But the capitalists said to the people: "Shall we hire you to bring water when the tank, which is the Market, doth already overflow? Buy ye, therefore, first water, and when the tank is empty, through your buying, will we hire you again." And so it was because the capitalists hired them no more to bring water that the people could not buy the water they had brought already, and because the people could not buy the water they had brought already, the capitalists no more hired them to bring water. And the saying went abroad, "It is a crisis."

"'And the thirst of the people was great, for it was not now as it had been in the days of their fathers, when the land was open before them, for every one to seek water for himself, seeing that the capitalists had taken all the springs, and the wells, and the water-wheels, and the vessels, and the buckets, so that no man might come by water save from the tank, which was the Market. And the people murmured against the capitalists and said: "Behold, the tank runneth over, and we die of thirst. Give us, therefore of the water, that we perish not."

"'But the capitalists answered: "Not so. The water is ours. Ye shall not drink thereof unless ye buy it of us with pennies." And they confirmed it with an oath, saying, after their manner, "Business is business." . . .

"'And now, when many times the people had filled the tank until it overflowed and had thirsted till the water therein had been wasted by the capitalists, it came to pass that there arose in the land certain men who were called agitators, for that they did stir up the people. And they spake to the people, saying that they should associate, and then would they have no need to be servants of the capitalists and should thirst no more for water. And in the eyes of the capitalists were the agitators pestilent fellows, and they would fain have crucified them, but durst not for the fear of the people.

"'And the words of the agitators which spake to the people were on this wise:

"'"Ye foolish people, how long will ye be deceived by a lie and believe to your hurt that which is not? for behold! all these things that have been said unto you by the capitalists and by the soothsayers are cunningly devised fables. And likewise the holy men, who say that it is the will of God that ye should always be poor and miserable and athirst, behold! they do blaspheme God and are liars, whom He will bitterly judge tho He forgive all others. How cometh it that ye may not come by the water in the tank? Is it not because ye have no money? And why have ye no money? Is it not because ye receive but one penny for every bucket that ye bring to the tank, which is the Market, but must render two pennies for every bucket ye take out, so that the capitalists may have their profit? See ye not how by this means the tank must overflow, being filled by that ye lack and made to abound out of your emptiness? See ye not also that the harder ye toil and the more diligently ye seek and bring the water, the worse and not the better it shall be for you by reason of the profit, and that forever?"'"

In Bellamy's state a woman has economic independence equal to that of a man. Julian is ashamed of himself for being startled at some of the changes in the status of the sex to whom the revo-

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lution meant so much. Invention, labor-saving and scientific, stimulated by the interest of all in securing the greatest product to be shared by all, plays an important part in the picture of the new state.

Mr. Bellamy presents at length, in the shape of schoolroom recitations, reasons for "the economic suicide of the present system," and attempts to trace the course of events culminating in "the great revolution" which established the new order. Capitalist expropriation of the rest of the nation is said to have started the revolution. Nationalization of industry proceeded, in the case of railroads and mines, for example, first by way of nationalizing their management, ownership remaining undisturbed for the time being. The revolution came "slow at first, but fast at last":

"The Great Revival was a tide of enthusiasm for the social, not the personal, salvation, and for the establishment in brotherly love of the kingdom of God on earth which Christ bade men hope and work for. It was the general awakening of the people of America in the closing years of the last century to the profoundly ethical and truly religious character and claims of the movement for an industrial system which should guarantee the economic equality of all the people.

"Nothing, surely, could be more self-evident than the strictly Christian inspiration of the idea of this guaranty. It contemplated nothing less than a literal fulfilment, on a complete social scale, of Christ's inculcation that all should feel the same solicitude and make the same effort for the welfare of others as for their own. The first effect of such a solicitude must needs be to prompt effort to bring about an equal material provision for all, as the primary condition of welfare. One would certainly think that a nominally Christian people having some familiarity with the New Testament would have needed no one to tell them these things, but that they would have recognized on its first statement that the program of the revolutionists was simply a paraphrase of the golden rule expressed in economic and political terms. One would have said that whatever other members of the community might do, the Christian believers would at once have flocked to the support of such a movement with their whole heart, soul, mind, and might. That they were so slow to do so must be ascribed to the teaching and non-teaching of a class of persons whose express duty, above all other persons and classes, was to prompt them to that action—namely, the Christian clergy. . . .

"The American people appear to have been, on the whole, the most intelligently religious of the large populations of the world—as religion was understood at that time—and the most generally influenced by the sentiment of Christianity. When the people came to recognize that the ideal of a world of equal welfare, which had been represented to them by the clergy as a dangerous delusion, was no other than the very dream of Christ; when they realized that the hope which led on the advocates of the new order was no baleful *ignis fatuus*, as the churches had taught, but nothing less nor other than the star of Bethlehem, it is not to be wondered at that the impulse which the revolutionary movement received should have been overwhelming. From that time on it assumes more and more the character of a crusade, the first of the many so-called crusades of history which had a valid and adequate title to that name and right to make the cross its emblem. As the conviction took hold on the always religious masses that the plan of an equalized human welfare was nothing less than the divine design, and that in seeking their own highest happiness by its adoption they were also fulfilling God's purpose for the race, the spirit of the revolution became a religious enthusiasm. As to the preaching of Peter the Hermit, so now once more the masses responded to the preaching of the reformers with the exultant cry, 'God wills it!' and none doubted any longer that the vision would come to pass. So it was that the revolution, which had begun its course under the ban of the churches, was carried to its consummation upon a wave of moral and religious emotion."

SUPERIORITY OF THE AMERICAN TO THE FRENCH CONSTITUTION.

WHILE American students of government often find their text-books pointing out the advantages of the "responsible cabinet" over our "check-and-balance" system of government, it is interesting to note that a Danish student of comparative governments believes that France, at least, might to her own great advantage change her cabinet system to that provided by our Constitution. This view is taken by Niels Grön (*The Arena*, July), a resident student in Paris and London, whose work as chairman of the Scandinavian department of literature in the last Republican campaign, followed by a stumping tour among the Swedes in Minnesota, attracted considerable attention. Mr. Grön thinks that France ought to follow our Constitution in prohibiting interference with religious freedom as well as other species of liberty, but his principal insistence is that the ministerial crises which from time to time threaten the third republic, and have become the laughing-stock of the nations, are attributable to a constitution defective where ours is strong. We quote the following paragraphs:

"Article VI. of the Constitution of 1875 reveals the real cause of ministerial crises in France: 'The ministers are in a body responsible to the Chambers for the general policy of the Government, and individually for their personal acts.' This article obviously leaves the respective powers of both Houses very undefined. Which chamber is the superior? To which of them are the ministers in fact responsible? The ministers may have a majority in the Chamber of Deputies, and may be in a minority in the Senate. Then there is a crisis. The Senate blocks the way and will not allow the Government to go on, for it claims that it is the superior body. This absence of the proper demarcation of the powers of the Senate, of the Chamber of Deputies, and of the ministers necessarily leads to conflict; conflict is but a step from instability, and instability is a crisis which threatens revolution. The remedy for these oft-recurring ministerial crises in France is to be found in the American Constitution. The French Constitution should be revised and changed at the part quoted and all parts relating to it, so as to provide against ministerial crises; and the instrument presenting a sure guide in the performance of this necessary work is the American Constitution. . . .

"It would not be correct to say that no attempts have been made to bring about a ministerial crisis in the United States by encroachment upon the rights of the Executive. Only once, however, when Andrew Johnson was President, has the action of the Executive been seriously hampered. Professor Bryce's remark may be applied to all other attempts. He writes: 'Congress has constantly tried to encroach both on the Executive and on the States—sometimes like a wild bull driven into a corral, dashing itself against the imprisoning walls of the Constitution.' There is the secret. The 'imprisoning walls' of the American Constitution keep contending powers in their proper places. The Constitution is so well drawn up that a deadlock is an impossibility, the equilibrium of concomitant powers is easily maintained, and the sovereign will of the people has a fair opportunity of finding a natural exponent.

"In the United States the Senate and the House of Representatives are coordinate bodies; in the French Republic each claims superiority over the other. In the United States bills are never introduced by the cabinet, all bills must originate either in the Senate or in the House of Representatives; such is not the case in the French Republic. In the United States the chief duty of the President is to see that the laws are faithfully executed; the cabinet administers; its members are rather the aids or secretaries of the chief magistrate of the nation than otherwise. They are his advisers and helpers. During the four years for which the President of the United States is elected, the limitations of his authority are so remote and theoretical that, for practical purposes, it may be stated that he always serves out his full term of office. On the contrary, Presidential resignations are not unknown in the French Republic. France elects her President for seven years, yet Thiers, MacMahon, Grévy, Carnot, Casimir-Périer, and Faure make a list longer than that of the names of the men who have lived in the White House during the past quarter of a century. In the United States, the cabinet lasts as long as the President's term of office; in the French Republic, the cabinet sometimes goes to pieces in four months. Briefly, it is quite clear that in the United States there can be no ministerial crises, since the President's chief duty under the Constitution is to see that the laws are faithfully executed, and the members of his cabinet do not introduce bills, even for finance or supplies, but act as his aids. As previously intimated, the difficulty with the French legislative bodies is that royalistic precedents and rules run side by side with republican principles, and the result is a mongrel institution divided, too often, against itself. When matters shall be so arranged that the French President will have to fill out his full term of office, and French ministers will not be permitted to originate legislation, and cabinets shall be selected to serve as long as the Presidential term, then the French Republic will enjoy the same ministerial stability as that of the United States."

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THE NEW TARIFF.

JOURNALS of every political faith profess relief that the tariff is out of the way. They pick out the sugar schedule and the revenue-producing quality of the law for discussion.

The conferees of both Houses reported a "compromise" on sugar rates which reads:

"Sugars not above No. 16 Dutch standard in color, tank-bottoms, syrups of cane-juice, melada, concentrated melada, concrete and concentrated molasses, testing by the polariscope not above 75°, ninety-five one hundredths of one cent per pound, and for every additional degree shown by the polariscopic test thirty-five one thousandths of one cent per pound additional, and fractions of a degree in proportion; and on sugar above No. 16 Dutch standard in color, and on all sugar which has gone through a process of refining, one cent and ninety-five one hundredths of one cent per pound; molasses testing above 40° and not above 56°, three cents per gallon; testing 56° and above, six cents per gallon; suga-rdrainings and sugar-sweepings shall be subject to duty as molasses or sugar, as the case may be, according to polariscopic test."

There is also a paragraph affecting this and other schedules, imposing an equivalent countervailing duty on imports from foreign countries which have paid an export bounty or grant. It provides that in all such cases there shall be levied and paid, in addition to the duties otherwise imposed by this act, an additional duty equal to the net amount of such bounty or grant, however the same is to be paid or bestowed.

The woolen schedule fixes rates on first-class wools at 11 cents per pound; second-class, 12 cents; third-class, the value of which shall be 12 cents or less per pound, 4 cents per pound. Third-class wool at a value exceeding 12 cents per pound, 7 cents per pound.

A duty of 15 per cent. *ad valorem* is placed on hides, with a proviso for a drawback equal to the amount of duty on all leather exported made from imported hides.

Cotton ties, cotton-bagging, and burlaps, free under the Wilson law, are put on the dutiable list. Pictures, statuary, and works of art are also taken from the free list.

The duty on white pine is fixed at $2 per thousand feet, with a countervailing duty equal to any export duty upon unmanufactured timber imposed by a foreign country.

The duty on bituminous coal and all coal containing less than 92 per cent. of fixed carbon, is 67 cents, with a proviso that on all imported coal used on vessels of American registry in trade with foreign countries a drawback shall be allowed equal to the amount of duty.

Rates on borax, lead ore, fruit, cattle, and tin-plate are increased. The rate on wrapper-tobacco is fixed at $1.85 per pound.

The limit of non-dutiable wearing apparel purchased abroad is fixed at $100.

The provisions for reciprocity contain some features of both the Senate and House bills, the President being empowered to suspend a limited number of duties in return for concessions and to impose others when he deems retaliation necessary to equalize trade conditions. Reciprocal trade treaties negotiated by the President are to be submitted to the Senate.

The proposed tax on stocks and bonds is dropped and the bill takes effect immediately.

The conference bill, reported to the House July 19, was passed at the evening session by a vote of 185 to 118; present and not voting, 12. Three Democrats from Louisiana and two from Texas voted with the Republicans in the affirmative. Populists refrained from voting.

The bill passed the Senate, July 24, by a vote of 40 to 30 and was promptly signed by the President. Thirty-seven Republican Senators, Messrs. McEnery (Dem., La.), Jones of Nevada (Silverite), and Stewart (Pop.) voted for the bill. Twenty-eight Democrats and two Populists voted against it. Messrs. Teller, of Colorado (Silverite), Allen and Butler (Pops.) refrained from voting. Messrs. Kyle (Ind., S. Dak.), and Pettigrew (Sil., S. Dak.) were absent and not paired. Seven pairs were announced.

The Sugar Schedule.

The Treasury Department, taking 107.47 pounds of raw sugar testing 96° as required to make 100 pounds of hard refined, has made public a statement estimating the sugar differential as follows: Act of 1894, 19.82 cents; House schedule, 12.33 cents; Senate schedule, 19.83 cents; conference schedule, 13.92 cents per hundred pounds. These figures are alleged by Democratic journals to be unreliable because the calculation is based on data said to have been furnished by Mr. Havemeyer of the sugar trust.

The Sugar Differential.—"The House differential between raw and refined sugars and the general features of the House schedule are preserved, and the Senate amendments increasing the differential to one fifth and providing for a reduction of one tenth of the duty on raw sugars not above 87°, which would have given a duty of 1.39 on 88° sugar and only 1.26 on 87° sugar, are not adopted. In deference to the wishes of those interested in beet-sugar production, that the Senate rate of 1.95 on refined sugar might be retained as an increased encouragement to this industry, the duty on raw sugars is increased seven and one-half hundredths so as to make the increase on them the same as the increase on refined sugar, and thus leave the differential between raw sugar and refined the same as in the House bill. And to meet the objection which has been urged that the House rates on low-grade raw sugar show a higher *ad valorem* than those on the higher grades the duty on 75° sugar is reduced five hundredths of one cent, and then the duty per degree increased regularly from three hundredths (as proposed in House bill) to three and a half hundredths in order to raise the duty on raw sugars the same as on refined.

"By this arrangement the duty on raw sugars of 100° purity is raised from 1.75 (as proposed originally by the House) to 1.82½, and the duty on refined sugar is raised from 1.87½ (as proposed originally by the House) to 1.95, thus giving the same differential of twelve and a half hundredths between raw and refined sugar at this point as was originally given by the House.

"As this arrangement will increase the revenue over $2,000,000, and at the same time give additional encouragement to the production of sugar in this country, it is thought to be a desirable consummation."—*Chairman Dingley's Report to the House of Representatives.*

Some Fragments Saved for the Refiners.—"It seems a little strange that sugar-refining stock should advance from 136 to 144½ on the day the conference committee reported a sugar schedule a good deal less favorable to the refiners than the one the Senate had been making a fight for. But congressional action is not the only thing that affects prices of securities, and the more the conference report is examined the more reason is found for the proud boast of Senator Aldrich that he and his associates had saved a good deal for the sugar trust. Making the duty on refined sugar 1.95 instead of 1.875, an increase of seven and a half cents per hundred pounds, is worth over half a million dollars on the amount of sugar imported in the past six months that is in excess of the amount imported in the first half of 1896. Allowing 107.47 pounds of raw to 100 pounds of hard refined, which is too high, but is the basis of the Treasury's drawback tables, the margin between 96° centrifugals and refined sugar is 35.6 cents a ton more under the conference report than under the House schedule. This is probably worth half a million dollars or more to the refiners, and this is continuous. The reduction of 5 cents a hundred pounds in the duty on 75° sugars and lower grades as compared with the House bill is worth something to the refiners. Leaving out of account the shrinkage in refining, the gross difference between 75° raws and refined sugars was seven eighths of a cent in the House bill and is a cent in the conference committee's bill. The Senate did not make so good a fight for the trust as it did three years ago; but it wrung something from the House, and in assisting to run the price of shares from 109⅞, the day the House passed the bill, to 144½, the day rates became fixed, the Senate may have contributed more largely to the fortunes of the managers of the trust's interests than it could by securing a wider margin for refining.

"It is a most instructive lesson, this tenacious fight made by

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the Senate, sometimes Republican and sometimes Democratic, in 1890, 1894, and 1897, for the margin demanded by the refiners, and the resistance, now for the first time in any degree effective, of the House on each of these occasions, equally indifferent whether the Republicans or the Democrats were in the majority. The trust's policy of contributing to campaign funds, not in national elections but in local elections, in which are chosen the legislators who elect Senators, is sufficiently justified to be continued."—*The Journal of Commerce (Financial), New York.*

To Build Up the Beet-Sugar Industry.—"While the new sugar schedule of the tariff bill proposed by the conference committee makes the differential duty on refined sugar ⅛ of a cent instead of 1/16, as provided for in the Senate schedule, thus depriving the refining trust of $\frac{1}{32}$ of a cent a pound or 4½ cents a hundred pounds of the protection offered by the Senate, it will be observed that the duty of 1.95 cents a pound provided on sugar testing above 100° by the polariscope is retained. That is said to be for the purpose of encouraging and building up the beet-sugar industry in this country.

"This legislation is exactly similar to that with respect to tinplate in the McKinley law, and it will probably be subjected to Democratic attack the same as the tinplate duties were in the campaigns of 1890 and 1891, but the wisdom of this proposed legislation is certain to be established as clearly as the wisdom of the tinplate tariff has been established by the fulfilment of Republican predictions with respect to the tin-making industry. . . .

"If this new sugar tariff results, as its authors claim it will, in building up an industry in the United States which will keep at home even half of the one hundred millions of dollars that now go abroad every year for the purchase of foreign-grown sugar the Republicans in Congress will have every reason to feel proud of their work."—*The Leader (Rep.), Cleveland, Ohio.*

The Methods of Robbery.—"Four noted tariff sharps have been studying the conference committee's sugar schedule to find out precisely how much of the people's money it authorizes the sugar trust to take with the high hand. No two of them agree.

"Mr. Dingley, who framed the original House bill, estimates the 'differential' bounty to the sugar trust at 12½ cents a hundred pounds, or one eighth of a cent a pound.

"Senator Jones estimates it on the basis of 94 sugar, the most important grade, at .457 of a cent a pound, and on other grades higher, or about one half a cent a pound, which is about four times Mr. Dingley's estimate.

"Byron W. Holt, secretary of the Reform Club's tariff committee, estimates it at about one fifth of a cent a pound as an average of all grades.

"The Treasury experts estimate it at 13.92 cents a hundred pounds, or considerably more than one seventh of a cent a pound.

"The bill is blind and misleading—so blind and misleading, with its polariscope tests, Dutch standards and complex fractions, that even the sugar sharps and the tariff sharps can not find out what it means. Only the sugar-trust people, who manipulated its passage, know.

"But certain facts connected with it are public property, known of all men. One is that the whole of the 'differential'—whatever it may amount to—is a robbery.

"Searles, the knowing secretary of the sugar trust, has admitted on oath that the trust can refine sugar cheaper in this country than is possible to the refiners of any other country. The sugar trust therefore needs no protection, no differential whatever."—*The World (Ind. Dem.), New York.*

The Trust on Top.—"That the new sugar schedule adopted by the Republican conferees is satisfactory to the trust is attested by the silence which pervades the inner circles of that rapacious monopoly. The Senate rate of 1.95 protection on sugar above what is technically known as the Dutch standard was not disturbed. The schedule is left prohibitory on such sugars as are known as first-grade German marks, which are the grades now most largely imported to sell in competition with the sugar trust. Other bounties were lowered a little as a sop to the simple-minded and easily fooled. But these 'concessions,' as the buncosteerers are pleased to call them, do not in the least affect the principle involved. They only emphasize the Democratic contention that the main aim and purpose of the Dingley bill are to carry out the terms of the contract entered into last year by the Republican bosses and the trusts for the election of McKinley. Congressman Swanson of Virginia succinctly states the true relation of the bill to the sugar trust thus: 'The conference agreement gives the trust 4 cents more protection on each 100 pounds of raw sugar brought in than did the House schedule. That is the whole story in a nutshell. The trust has come out on top.'"—*The Republic (Bryan Dem.), St. Louis.*

Difficulties Surmounted.—"There's no denying that the sugar schedule was a point of danger, but it must be admitted that the difficulty was surmounted in a statesmanlike manner. The duty on raw sugar was raised in order to encourage the production of sugar in this country. The differential remains the same so that the sugar-refiners, otherwise known as the sugar trust, are amply protected. The Republican members of the conference committee, in making a statement to the public, present the argument for the change. Of course it is a pity that trusts should exist, but the way to get rid of them is to encourage competition in this country. There is no use in throwing the American markets open to foreign refined sugar and closing American refineries."—*The Post (Rep.), Hartford, Conn.*

"On the whole the sugar schedule, as remodeled by the conference committee, is fairly favorable to the Louisiana interests, altho, owing to the lowering of the duty on low grades, it is not as satisfactory as the Dingley schedule. Moreover, it bears so unmistakably the earmarks of the sugar trust that it is bound to be regarded with suspicion and dislike by the people of the country."—*The Picayune (Nat. Dem.), New Orleans.*

Estimates of Revenue.

AN estimate prepared for the Senate committee, largely based upon computations of Mr. Ford, Chief of the Bureau of Statistics, for the current fiscal year under the new law, is as follows:

Chemicals, oils, and paints	$6,659,000
Earths, earthenware, and glassware	9,741,000
Metals, and manufactures of	12,869,000
Wood, and manufactures of	1,494,000
Sugar, molasses, and manufactures of	38,000,000
Tobacco, and manufactures of	13,797,000
Agricultural products and provisions	10,000,000
Spirits, wines, and other beverages	7,935,000
Cotton manufactures	9,330,000
Flax, hemp and jute, and manufactures	15,468,000
Wool, and manufactures of wool	23,028,000
Silk and silk goods	13,623,000
Pulp, papers, and books	1,404,000
Sundries	13,500,000
Total	$176,884,000

Customs receipts under the present law have been $151,907,588 for the fiscal year 1895, $159,516,275 for 1896, and $176,273,740 for 1897.

$185,000,000 Revenue the First Year.—"Chairman Dingley's introductory statement in the House, in which the conference changes were carefully passed in review and explained (if not justified), was frank, clear, and persuasive. The reader will naturally turn to the passages dealing with the revenue features of the new tariff. Does it insure ample and sufficient income to the Government and remove the danger of a deficiency? According to Mr. Dingley the bill will unquestionably yield enough revenue to meet all the expenses of the Government after the first year. He believes that, as modified by the conference with an eye to the revenue principle, the new law will afford at least $75,000,000 per annum above the present tariff. True, anticipatory importations have played havoc with the first year's financial results of the law, and the receipts for the present fiscal year will fall considerably below the normal mark. Mr. Dingley warns us that about $40,000,000 must be deducted from the estimated annual receipts, and he does not expect the first year to bring in more than $185,000,000. But there is no legal and fair way to check the usual flood of imports caused by the prospect of increased duties, and few regret that the retroactive provision of the House bill was dropped at a very early stage of the Senate proceedings. The Treasury has suffered, but we can console ourselves by the reflection that the new tariff, if satisfactory on its revenue side, will not be tampered with for years to come."—*The Evening Post (Ind.), Chicago.*

Prosperity Will Increase Revenue.—"The decision of the conferees as to wool and woolens adds materially to the revenue

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to be expected, not immediately from wool, but from goods, and the House duty on fine lumber adds something, while the conference duties on burlaps, bags and bagging, if not quite as high as the House proposed, will materially increase revenue. The House provision was also adopted, it is stated, making new duties apply to goods withdrawn from warehouse after the bill takes effect, and this will further increase the revenue. Whether desirable in other respects or not, the return of paintings, statuary, and works of art to the dutiable list will also swell the customs receipts. But the main fact, upon which Republican statesmen have never yet counted in vain, is that restoration of general prosperity surely increases the revenue derived from given duties or taxes. The increasing consumption of tobacco, beer, distilled liquors, and other such articles expands rapidly with improvement in business conditions. In like manner the purchases of imported luxuries, which are but slightly affected by any moderate increase of taxes, rapidly increases with general prosperity. Protective duties and resulting activity mean larger revenue than experts are able to estimate, just as general prostration under the Democratic tariff meant smaller revenue than Secretary Carlisle or the Treasury experts expected."—*The Tribune (Rep.), New York.*

Is It Another Tariff for Deficit?—"According to Mr. Aldrich's estimates [presenting the Senate bill in May] which are now accepted substantially by Mr. Dingley, the deficit during the current fiscal year must probably reach at least the sum of $29,000,000, which Mr. Aldrich said would be required [from 'emergency taxes' on tea, beer, etc.] to avert a deficit, and which has not been provided in the conference bill.

"This is not a ruinous gap in the prospective government balance-sheet, and can readily be filled by drawing on the surplus accumulated from Mr. Cleveland's bond sales, as of old. But how will any deficit for even a single year under the new tariff leave the Republican Party in the eyes of the country? To kill the deficit right off was an alleged primary purpose of the tariff tinkering. It was the deficit, we were told, which was playing hob with the finances and the gold reserve and business confidence. But after all this pulling and hauling in extra session, extending over four months and more, we are now informed that the deficit must continue a while longer. We must put up with the old disturbing conditions for eleven months more.

"And then what? Mr. Dingley 'thinks' that after a year and with the return of prosperity, the bill will yield a small surplus. But Mr. Aldrich thought his extra taxes, now abandoned, would be needed for two or three years to assure the country against a deficit while it was adjusting itself to the new conditions. We do not know how more taxes—more taxes on the consuming public and more taxes on the raw material of manufacture—are of themselves to produce that burst of prosperity expected by Governor Dingley. Plainly, however, unless this prosperity comes and the people are made able to buy high-taxed foreign wares in more abundance, the deficit is likely to continue beyond the present fiscal year. It will take more than a year to mow away the immense advance importations, particularly in articles like sugar and woolens, which are relied upon to yield the bulk of the customs revenue.

"Aldrich is probably nearer right than Dingley. It looks like another tariff for deficit for some time to come."—*The Republican (Ind.), Springfield.*

KLONDYKE GOLD DISCOVERIES.

REPORTS of the richest kind of gold finds in the Yukon basin near the boundary line between Alaska and Canada's Northwest Territory arouse intense public interest. Estimates of the amount of gold brought down to Seattle, Wash., by the steamer *Portland* this month range from $700,000 to $2,000,000. Interviews with the lucky possessors of the treasure and letters from others in the gold region to friends and relatives find their way into print, declaring that the record of California discoveries dating from '49 is bound to be beaten by the new Eldorado. The Klondyke district furnishes the sensation of the moment. This is the valley of the Klondyke River emptying into the Yukon, on the Canadian side of the 141st meridian which has been fixed by treaty as the boundary between the Dominion and the United States Territory of Alaska. Reports of discoveries on the Alaskan side of the line are less startling, but serve to increase the gold fever which seems to have broken out in many places.

The governor of the Northwest Territory, C. B. McIntosh, confirms stories of the richness of the new diggings. He places the yield of the Klondyke and its tributaries last winter at more than $3,000,000. The British Yukon yield of gold for 1897 he estimates at not less than $10,000,000, from nugget-finding and placer-mining. The region is remarkable for inaccessibility, and, as a rule, the newspapers warn everybody of its dangers and hardships. But "Klondyke" makes a lively topic of the day.

Geological View of the Klondyke Mines.—"Little is known about the geology of the Yukon River, where the Klondyke mines have been found. Being placer-mines, the gold may have been transported many miles. The means of transportation are both glaciers and rivers. The Klondyke region is on the north side of the St. Elias Alps. Alaska was never completely covered with glacial ice. The glaciers flowed both north and south from these summits. Dawson and Professor Russell both report well-defined terminal moraines across the upper Yukon valley. The source of the Klondyke gold, therefore, is from the south.

"Placer-mines originate in the disintegration of gold-bearing quartz veins, or mass like that at Juneau. Under subaerial agencies these become dissolved. Then the glaciers transport the material as far as they go, when the floods of water carry it on still farther. Gold, being heavier than the other materials associated with it, lodges in the crevasses or in the rough places at the bottom of the streams. So to speak, nature has stamped and 'panned' the gravel first and prepared the way for man to finish the work. The amount of gold found in the placer-mines is evidence not so much, perhaps, of a very rich vein as of the disintegration of a very large vein.

"The 'mother lode' has been looked for in vain in California, and perhaps will be so in Alaska. But it exists somewhere up the streams on which the placer-mines are found. The discovery of gold in glacial deposits far away from its native place is familiar to American geologists.

"I have encountered placer-mines in glacial deposits near Aurora in southeastern Indiana; in Adams county, in southern Ohio, and near Titusville, in western Pennsylvania, where, I see there is a new excitement. But in all these cases the gold had been brought several hundred miles by glacial ice from Canada or the region about Lake Superior. These gold-mines were near the edge of the glacial region, where there had been much assorting action of both ice and water.

"It is evident, however, that in Alaska the transportation of the gold has not gone so far. The difficulties of the transporta-

THE NEW NATIONAL GOLD PARTY.
—*The Journal, New York.*

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tion into the Klondyke region and the shortness of the season will continue to be great drawbacks to working the mines. The pass north of Chilcoot is 7,000 feet above sea level and but a few miles back from the ocean. There is no possibility of a road over it. But from Taku Inlet, near Juneau, readier access can be had. This route was followed by Schwatka and Mr. Hayes, of the United States Geological Survey, a few years ago, and has been partially surveyed with reference to a railroad line, and reported to be available. The only other way is by a river which is open to navigation only a short time each year and is a great way round."—*Prof. G. F. Wright of Oberlin College, in The Journal, New York.*

Effects of the Discoveries.—"Whether the discovery will have any marked effect upon the currency question is problematical. If the stock of gold should be very materially increased the effect will be to bring silver and gold nearer to a parity on the old ratio. Altho the gold reaches this country from Alaska it comes from the Northwest Territory under the Dominion of Canada. The Yukon River has its rise in the Northwest Territory, and flows westward through Alaska to the sea. It is upon some of the tributaries of the Yukon, near its head, that the gold has been found. These streams have their rise on the western slope of the Rocky Mountains. This territory has been less explored than Alaska itself, and is doubtless rich in mineral deposits. Alaska itself promises to become a very valuable possession. Oil and coal-fields—more valuable perhaps than the gold-mines—have been found in southeastern Alaska. The account of location is not very good. The despatch says that the oil-fields are 350 miles west of Juneau, which is a city almost due north of Sitka. A point 350 miles west of Juneau is well out in the ocean. It is not improbable, however, that the location has been purposely misrepresented. Preparations are being made to develop the coal and oil, which will be of very great value on the Pacific coast if they are as described. There will be no difficulty about transportation in the navigable season as soon as the products of Alaska have been developed in quantities warranting the establishment of numerous lines of steamships. The waterways are numerous, and there would be no great obstacle to a short route to the gold country of the Northwest Territory through southeastern Alaska."—*The Ledger, Philadelphia.*

Blow to Bimetalism.—"Already it is estimated that $50,000,000 will be taken in the Klondyke country during the coming year; and in view of the remarkable outburst of the gold-mining fever in other States and in other countries the opinion is held that the world's production of gold may reach $300,000,000 in the year, it being now about $200,000,000.

"The injection of $100,000,000 of minted gold into the currency of the world would have no perceptible effect on prices. It would be only a slight inflation. But a sudden jump of 50 per cent. in the output of gold would have a tendency to depress the price of that metal. If it were a good deal depressed, the prices of commodities generally would rise, and the change would be noticed by everybody. It would be easier for anybody to get an ounce of gold than it is now. This will not happen. The change in the price of gold will be so slight as to be a subject of practical discussion only in the operations of exchange or of the mints, where transactions are large and necessarily delicate. . . .

"Silver may ultimately rise in price, not because gold will drop toward the fanciful and vanished ratio of 16 to 1, but because in the rush for the richer metal silver-mining is likely to be neglected. If there is a materially lessened production and if France and the United States do not unload their accumulated millions, the price ought to go up, even if the Indian mints remain closed. Bimetalism, however, will not make any progress on that account. The large increase in gold productions will deal that unhappy cause a blow from which it may never recover."—*The Times, New York.*

Relief Not Instantaneous.—"It is rather too soon to consider what effect the Alaskan gold discoveries may have upon silver and the silver question. However rich the auriferous deposits of the Yukon, it may require the production of years to have any appreciable effect upon the world's aggregate production of the yellow metal. And the progress of development, under the most favorable circumstances, is certain to be very slow. The isolation of the country, cost of reaching it, excessive expense of living, high rates of fares and transportation charges, all militate against the theory that Alaska is at once to contribute largely to the world's stock of the precious metals. Mr. Wolcott and his colleagues may safely continue their efforts to bring about an international agreement for the more enlarged use of silver by the civilized nations of the earth; while the advocates of independent coinage will in no wise relax their efforts to persuade the people of the United States that in the reopening of the mints lies their only sure salvation. Universal relief may be lurking in the sands of the Yukon's delta, but it is not likely to get beyond the three-mile limit for some time to come."—*The Times, Denver.*

What Gold-Hunters Must Face.—"To go to the Alaska gold-fields, it is to be noted they are nearly 4,000 miles from Seattle, the point of departure from railroad transportation. Thence the route is by steamer up the north Pacific Ocean and Bering Sea to St. Michael, the old Russian trading-post, thence by trading route to the bend of the Yukon and up that river almost 2,000 miles, across Alaska to the eastern boundary, and from there into the Klondyke country, in British territory. Another route, much shorter but far more difficult, is by way of the lower Alaskan strip and through the mountain passes into the territory of the feeders of the upper Yukon. This route is virtually impracticable for parties with large amounts of supplies, and the returning miners from the Klondyke region warn any one going to the new field without a whole year's supplies, equal to a ton in weight."—*The Post, Pittsburg.*

"The area in which gold has been discovered is only a short distance south of the Arctic circle. The summers are brief, but during their continuance the weather is fairly warm, and the mosquitoes and black flies are so numerous and active as to make human life almost intolerable. On the other hand, in the depth of winter daylight lasts but two or three hours, and the cold is intense. One of the members of the Western Union expedition, who spent two winters in the Yukon Valley, speaking of traveling through the country with dogs and sled, said that, when properly wrapped in furs and having to walk or run by the side of a dog sled which was loaded with supplies, 40° Fahrenheit below zero, if there was not too much wind, was the most comfortable temperature for traveling; when the thermometer was 20° above zero one was apt to get too hot, while when the temperature descended to 60° or more below zero, traveling became intolerable."—*The Herald, Boston.*

TOPICS IN BRIEF.

THERE'S no legislature like a dead legislature.—*The North American, Philadelphia.*

AS yet the Klondyke region is not interested in bimetallic politics.—*The Ledger, Philadelphia.*

THE sugar trust is seemingly satisfied with its polariscopic test of the tariff bill.—*The World-Herald, Omaha.*

THE fact that it has never issued a bicycle edition is conclusive evidence of the lack of enterprise on the part of *The Congressional Record.*—*The Journal, New York.*

THE coal-miners' strike will be used by McKinley & Co. as another excuse for the protracted absenteeism of prosperity.—*Kansas City Times.*

Well, what will the Bryan 16-to-1-ers use it for? One of their advance agents, perhaps.—*The Inter Ocean, Chicago.*

—*The Inter Ocean, Chicago.*

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LETTERS AND ART.

BERNHARDT AND HER GREAT FRENCH RIVAL.

SARAH BERNHARDT and Mme. Réjane are by general consent the two leading actresses of the French stage. Of late they have been playing side by side in two London theaters, and even at one time in the same play, "Frou-Frou." Inspired by this sight, *The Academy* draws a comparison of the two artists, which we quote as follows:

"It is no secret that of late years the fickle public of the Boulevard have shown some inclination to depose the illustrious Sarah Bernhardt from her throne and to elect Mme. Réjane in her stead. That Mme. Sarah has been a good many years on the boards is true, and as the French proverb has it, 'One can not

MME. RÉJANE.

always be and have been.' But she is a woman of remarkable vitality, as well as a wonderful actress, and tho the curious profess to detect some falling-off in her powers, it is probable that the waning of her popularity in Paris is mainly due to the occurrence of her long absences on tour, since she has made it pretty clear that *l'art pour l'art* is no longer, if, indeed, it ever was, the guiding principle of her life. On the other hand, Mme. Réjane has been faithful for many years to her Parisian public, and the latter extend to her a corresponding measure of patronage and good-will. To compare the two actresses more closely than this with a view to determining which is the greater would be a vain task. Each has a style of her own, and each at her best is unapproachable. I imagine, however, that when all accounts are cast up the palm of excellence will be accorded to Mme. Sarah, who, on the score alike of force, versatility, and what, commercially speaking, may be called output, has no small claim to be regarded as the greatest actress of the century, perhaps the greatest actress that the world has ever known.

"Mme. Réjane works upon a smaller scale than her rival. Within the range of her powers her artistic achievement may be of a higher order than that which Mme. Sarah Bernhardt has been accustomed for many years to give to the world. But the latter sweeps the whole gamut of comedy and tragedy with sovereign ease, while the personality of the former adapts itself best to the portrayal of comedy characters having a basis of Bohemianism or vulgarity. Hence the success of Mme. Réjane in 'La Douloureuse' and 'Mme. Sans-Gêne,' and her comparative failure in 'Frou Frou,' where, greatly daring, she has directly measured herself against Mme. Sarah. What manner of woman is *Gilberte de Sartorys*, otherwise *Frou-Frou*? Mme. Sarah Bernhardt depicts her as a victim to nerves and hysteria, acting upon impulse, giddy, frivolous, irresponsible, but not at heart vicious, and never more appreciative of her husband's goodness or more sensible of her love for him, her child or her sister, than after her downfall. In Mme. Réjane's hands the heroine of Meilhac and Halévy's famous play develops upon wholly different lines. She is more deliberate in her wrongdoing, more inherently corrupt, the victim of an evil heredity, or so it would seem; and for the first time one feels there is a certain fitness in her being provided with a prodigal and profligate parent like *Brigard*. Doubtless, the second conception is not less true in its way than the first. It may even appeal to the student of character as the more likely. But as to the relative value of the two *Frou-Frous* in a dramatic sense there can be no question. Mme. Sarah Bernhardt's is infinitely the more touching, the more poetic, the more beautiful, and it is inconceivable that the torrents of tears that have been shed over 'pauvre *Frou-Frou*' at her instance could ever be evoked by such a minx as Mme. Réjane portrays.

"In these different interpretations we see the effect of personality, which, after all, remains the greatest factor in the actor's art. However cleverly the actor may disguise himself, he is at his best when he suits his part, or the conception which the public, for some reason or other, may have formed of his part. I willingly grant that the *Frou-Frou* of Mme. Sarah Bernhardt, all nerve and goodness, is not a very real character, or that it is less real than the other, who is clearly her father's daughter. Still, to the minds of the present generation, no other *Frou-Frou* is so acceptable as the one she has molded. It is always dangerous to attempt to recast the public conception of a character. Nothing but commanding genius can do it with impunity, and if Mme. Réjane smarts a little under her defeat, she is merely paying the natural penalty of her rashness. On her own ground, as in 'Mme. Sans-Gêne,' this fine actress has no rivalry to fear. There her personality aids her, as much as in 'Frou-Frou' it militates against her."

WHY BROWNING IS NOT MORE POPULAR.

THAT we approach Browning as a problem, that we regard the man who claims to enjoy him as not quite free from affectation, in other words, that we have permitted Browning commentators to arise—these are the reasons that the creator of "The Ring and the Book" has not become "the familiar and inspiring poet of a vastly larger body of readers." Such, at least is the critical dictum of E. L. Burlingame (of *Scribner's Magazine?*) who contributes the (signed) estimate of Browning to "The Library of the World's Best Literature," from which we have already quoted in these columns. Mr. Burlingame admits that "Sordello" was "a clear call to the few," and that "The Ring and the Book" will always remain "more or less esoteric literature," as it is a "wonderfully minute study of human motive made with the highly specialized skill of the psychical surgeon and with the confidence of another Balzac in the reader's following power." But between the first and last periods of his literary productions there is "a body of intensely human, essentially simple, and direct dramatic and lyrical work" which "make his most generally recognized, his highest, and his unquestionably permanent title to rank among the first of English poets." "The first great characteristic of Browning's poetry," says Mr. Burlingame, "is undoubtedly the essential, elemental quality of its humanity—a trait in which it is surpassed by no other English poetry but that of Shakespeare. . . . It deals with no shadows." The critical estimate closes with this paragraph:

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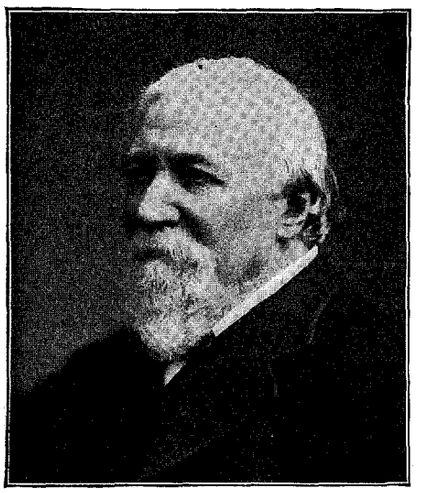
"The vividness and vigor and truth of Browning's embodiments of character come, it is needless to say, from the same power that has created all great dramatic work—the capacity for incarnating not a quality or an ideal, but the mixture and balance of qualities that make up the real human being. There is not a walking phantom among them, or a lay-figure to hang sentiment on. A writer in *The New Review* said recently that of all the poets he remembered, only Shakespeare and Browning never drew a prig. It is this complete absence of the false note that gives to certain of Browning's poems the finality which is felt in all consummate works of art, great and small; the sense that they convey, if not the last word, at least the last necessary word, on the subject. 'Andrea del Sarto' is in its way the whole problem of the artist-ideal, the weak will and the inner failure, in all times and guises; and at the other end of the gamut, melody will ever need again to set forth Bishop Blougram's attitude, or even that of Mr. Sludge the medium. Of the informing, almost exuberant vitality of all the lyric and dramatic poems, it is needless to speak; that fairly leaps to meet the reader at every page of them, and a quality of it is their essential optimism.



ROBERT BROWNING.

"'What is he buzzing in my ear?
Now that I come to die,
Do I view the world as a vale of tears?
Ah, reverend sir, not I!'

"The world was never a vale of tears to Robert Browning, man or poet; but a world of men and women, with plenty of red corpuscles in their blood."

WALT WHITMAN AS A TRAMP.

JOHN JAY CHAPMAN has a very poor idea of some things other than the periodicals of our day, which he so recently scored in *The Dial*. He has an exceedingly poor idea of English critics, of the newspaper poetry, and the general culture of the United States, and of Walt Whitman; and in *The Chap-Book* he expresses these opinions with directness and vigor. His theme is Walt Whitman, but the English critics who have so abundantly praised Whitman first receive his attention. He writes:

"The history of these chronic discoveries of Whitman as a poet, as a force, as a something or a somebody, would write up into the best possible monograph on the incompetency of the Anglo-Saxon in matters of criticism.

"English literature is the literature of genius, and the Englishman is the great creator. His work outshines the genius of Greece. His wealth outvalues the combined wealth of all modern Europe. The English mind is the only unconscious mind the world has ever seen. And for this reason the English mind is incapable of criticism.

"There has never been an English critic of the first rank, hardly a critic of any rank, and the critical work of England consists either of an academical bandying of a few old canons and shibboleths out of Horace or Aristotle, or else of the merest impressionism, and wordy struggle to convey the sentiment awakened by the thing studied. . . .

"The educated gentlemen of England have surveyed literature with these time-honored old instruments, and hordes of them long ago rushed to America with their theodolites and their quadrants in their hands. They sized us up and they sized us down and they never could find greatness in literature among us till Walt Whitman appeared and satisfied the astrologers."

"It may safely be said," says Mr. Chapman a little further on, "that the discovery of Whitman as a poet caused many a hard-thinking Oxford man to sleep quietly at night. America was solved." Yet the Oxford man, if he had come to this country having never heard of Whitman, would not have found him at all. He would have found "an industrious and narrow-minded population, commonplace and monotonous," among whom "there are few or no great men," whose culture is secondary and tertiary, drawn from European models, and whose "somewhat feeble imitation of English poetry" is "precisely what one would expect from a decorous and unimaginative population—intelligent, conservative, and uninspired."

Nevertheless, tho the Oxford man would not find Whitman unless he hunted for him, the latter is, Mr. Chapman concedes, representative. But this concession will bring no joy to the heart of Whitman's adorers. We quote Mr. Chapman again:

"There are in every country individuals who, after a sincere attempt to take a place in organized society, revolt from the drudgery of it, content themselves with the simplest satisfactions of the grossest need of nature, so far as subsistence is concerned, and rediscover the infinite pleasures of life in the open air.

"If by the roadside, the sky, the distant town, the soft buffeting of the winds of heaven, are a joy to the esthetic part of human nature, the freedom from all responsibility and accountability is Nirvana to his moral nature. A man who has once tasted these two joys together, the joy of being in the open air and the joy of being disreputable and unashamed, has touched an experience which the most close-knit and determined nature might well dread. Life has no terrors for such a man. Society has no hold on him. The trifling inconveniences of the mode of life are as nothing compared with its satisfactions. The worm that never dies is dead in him. The great mystery of consciousness and effort is quietly dissolved into the vacant happiness of sensation—not base sensation, but the sensation of the dawn and the sunset, of the mart and the theater, and the stars, the panorama of the universe.

"To the moral man, to the philosopher or the business man, to any one who is a cog in the wheel of some republic, all these things exist for the sake of something else. He must explain or make use of them, or define his relation to them. He spends the whole agony of his existence in an endeavor to docket them and deal with them. Hampered as he is by all that has been said and done before, he yet feels himself driven on to summarize, and wreak himself upon the impossible task of grasping this cosmos with his mind, of holding it in his hand, of subordinating it to his purpose.

"The tramp is freed from all this. By an act as simple as death, he has put off effort and lives in peace. . . .

"Walt Whitman has given utterance to the soul of the tramp. A man of genius has passed sincerely and normally through this entire experience, himself unconscious what he was, and has left a record of it to enlighten and bewilder the literary world.

"In Whitman's works the elemental parts of a man's mind and the fragment of imperfect education may be seen merging together, floating and sinking in a sea of insensate egotism and rhapsody, repellent, divine, disgusting, extraordinary.

"Our inability to place the man intellectually, and find a type and reason for his intellectual state, comes from this: that the revolt he represents is not an intellectual revolt. Ideas are not at the bottom of it. It is a revolt from drudgery. It is the revolt of laziness.

"There is no intellectual coherence in his talk, but merely pathological coherence. Can the insulting jumble of ignorance and effrontery, of scientific phrase and French paraphrase, of slang and inspired adjective, which he puts forward with the pretense that it represents thought, be regarded, from any possible point of view, as a philosophy, or a system, or a belief? Is it individualism of any statable kind? Do the thoughts and phrases which float about in it have a meaning which bears any relation to the meaning they bear in the language of thinkers? Certainly not. Does all the patriotic talk, the talk about the United States and its future, have any significance as patriotism? Does it poetically represent the state of feeling of any class of

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American citizens toward their country? Or would you find the nearest equivalent to this emotion in the breast of the educated tramp of France, or Germany, or England? The speech of Whitman is English, and his metaphors and catchwords are apparently American, but the emotional content is cosmic. He put off patriotism when he took to the road.

"The attraction exercised by his writings is due to their flashes of reality. Of course the man was a *poseur*, a most horrid mountebank and ego-maniac. His tawdry scraps of invented idea, of literary smartness, of dog-eared and greasy reminiscence, repel us. The world of men remained for him as his audience, and he did to civilized society the continuous compliment of an insane self-consciousness in its presence.

"Perhaps this egotism and posturing is the revenge of a stilled conscience, and we ought to read in it the inversion of the social instincts. Perhaps all tramps are *poseurs*. But there is this to be said for Whitman, that whether or not his posing was an accident of a personal nature, or an organic result of his life, he was himself an authentic creature. He did not sit in a study and throw off his saga of balderdash, but he lived a life, and it is by his authenticity, and not by his poses, that he has survived.

"The descriptions of nature, the visual observation of life, are first-hand and wonderful. It was no false light that led the Oxonians to call some of his phrases Homeric. The pundits were right in their curiosity over him; they went astray only in their attempt at classification."

DR. GEORG BRANDES AND HIS BOOK ON SHAKESPEARE.

THE great Danish critic has made a notable contribution to the Shakespearian bibliography, and the Baconian theory comes in for some very harsh treatment at his hands. In fact, whatever of good or evil may be credited to that much belabored theory, Brandes confesses that his book is due to it, inasmuch as he was moved to undertake his critical investigation by his indignation over the ignorance and prejudice that have given currency to that theory.

In the *Deutsche Rundschau* (Berlin, July) Lady Blennerhassett reviews Brandes's book, and says some interesting things about its author and his general position as critic. We quote from her article:

"Until the appearance of his 'Shakespeare,' Georg Brandes has been the historian, critic, and prophet of things modern. His literary and esthetic creed is so precise, his knowledge so cosmopolitan, and his method so personal, that he and his work have met with contradiction and strenuous opposition. Deified by his adherents, he is bitterly opposed by his antagonists, both at home and abroad, as a one-sided writer. When he began his greatest book, on 'The Tendencies of the Literature of the Nineteenth Century,' which celebrated the victory of liberal ideas and the intellectual emancipation of European culture in the revolution of 1848, he might well have believed himself to be in harmony with the universal tendencies of the age and with the sympathies of the cosmopolitan audience to which his words were addressed. But more than two decades after his work has been finished it comes to pass that his conclusions are no longer those of his contemporaries. They acknowledge his astonishing many-sidedness and elasticity, his breadth of view and fineness of observation; they readily do homage to his splendor of style and the completeness of isolated parts of the work, but they combat the validity of the theory that ignores one whole side of the intellectual development of which it treats, and if not always, at least quite often, throws into the shade what it does not acknowledge. All the more interesting is it to meet him, the discoverer of Ibsen, the interpreter of Nietzsche, as a biographer of Shakespeare; on historical ground, face to face with a problem before which, according to his own words, 'all ordinary critical methods must be left behind.' The question whether there was any occasion to add a new work on Shakespeare to the countless number that already exist is lost to view with the first glimpse of Georg Brandes's book. It is written with such warmth and so attractively that we follow him wherever he leads, and if this can be done only partially, when he has reached his goal, we traverse the way anew, and this time without his aid. For it is by no accident that on the first leaf of this book there does not look forth upon us the mighty, calm countenance, breathing out power and health, that legend and tradition from a thousand suggestive sides indicate as that of Shakespeare. Instead of it we see the face of a man about as old as Shakespeare was when he wrote Cymbeline' or the 'Winter's Tale,' the furrows of strife and toil on his brow, in his features the plain trace of conflicts that even modern life does not expect from the strong without recompense.

"Georg Brandes is too much of a genius, too clever, not to treat in a highly original manner the problem that his predecessors have made easier for him. His point of view is polemical—directed against the unfortunate Baconian theory. 'This investigation was undertaken,' writes Brandes on the last page of his 'Shakespeare,' 'in opposition to this assertion of Shakespeare's

DR. GEORG BRANDES.

"impersonality" and in indignation at this storm of ignorance and prejudice against one of the greatest benefactors of the human race. The author's opinion is that if we possess about forty important works of one man, it is certainly our own fault if we know nothing about him. The poet has woven his personality into these writings. It follows from this that if we read we shall find the man himself therein.' His indignation in regard to the Bacon[illegible]ishness is only too conceivable. The unanswered refutation[illegible]Schipper (Vienna, 1889) should alone have been sufficient to[illegible]e the question for all time."

In accordance with his dictum that our knowledge of the poet must be obtained from his works, Brandes proceeds to extract from these enough to give what he believes to be a correct idea of Shakespeare's personality and life. He distinguishes especially, Lady Blennerhassett tells us, between "Shakespeare the writer of sonnets, the son of the Renaissance," and the dramatist at the height of his power, who, breaking loose from all traditions, boldly treated of man's intelligence as a seeker after truth. He points out how "Hamlet," "Macbeth," "Othello," and "Lear," "the undying works of pain and guilt," must have been produced in a period of mental struggle, contrasted with that in which he wrote "Romeo and Juliet" and "The Merchant of Venice." The critic thus attempts to trace the course of the poet's life from his plays, and even gives us a hint of various personal likes and dislikes, as when he tells us that Shakespeare had no love for Queen Elizabeth. Altogether, it is probable that scholars will agree with Lady Blennerhassett in not censuring the great Danish critic for adding another drop to the Shakespearian flood.—*Translated for* THE LITERARY DIGEST.

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THE RELIGION OF BEAUTY.

TO lovers of Ruskin, even to those well acquainted with his writings, we prophesy additional light and pleasure from M. Robert de la Sizeranne's book, call "Ruskin et la Religion de la Beauté." The author gives to French readers something more analytic, more intimate, perhaps, than any of the many English writers on the subject has yet presented.

Under three divisions, viz.: His Character; His Words; His Thought, appears a concise survey of the man and his work, and a faithful inquiry into the spirit that has actuated him. The nature of the author's preparation is shown in part in the following from the introduction:

"In Switzerland, Florence, Venice, Amiens, upon the borders of the Rhine or the Arno, wherever he [Ruskin] traveled, I have gone, sometimes making sketches where he found his theories and examples, watching the rays of the sun as he prescribed, and catching in some degree the fugitive shadows of his thought."

Much that the book contains is, of course, already known to English readers. The story of Ruskin's dreamy childhood; the pleasant life at Herne Hill with his mother, devoted to her religion and her flowers, and with his father, the retired wine-merchant, enthusiastic in his love for nature; his marriage to please everybody but himself, and his subsequent divorce—all this is well known. M. de la Sizeranne narrates the story subjectively and brings out most vividly the contemplative side of Ruskin's nature. It is also shown how much a man of action this contemplative genius has been. He follows up his ideas in person to make sure that they become realities. The Ruskin Museum for Workmen, Saint George's Guild, and the Laxey homespun cloth are some of the well-remembered ideas which assumed material form. "Thus acts," says the author, "always closely followed ideas. His motto was *To-day*. If he wrote, it was as one who fights, to obtain evident results, immediate and decisive." To his "Modern Painters" is attributed, as we know, the Turner collection in the national gallery, also many of the valuable pictures by old Italian masters.

His attempt to turn the British mind to primitive delights and intrepidly put upon it his own retrograde conception of life, style, economy, even raiment, is without doubt, we are told, out of date. But his religion, the religion of beauty, makes him, the author says, "not a writer of yesterday, but a writer of to-day, and, better still, of to-morrow. Each day that passes, like a leaf that falls, discloses more of his heaven." Whatever he did, or wrote, or said, was with an aim to inculcate the doctrine of beauty—or what in its broadest sense might be called harmony. He taught that it is better to work than to nurse grievances; better to act in accordance with human law; better still to obey the eternal law which we may misunderstand, but can never violate. To be free, he thought, was to have learned first to govern one's own passions, and then, when sure you are right, to defy the opinion of the multitude, the threat of an adversary, or the temptation of the devil. Such, among all great nations, is the sense of the word *freedom;* and the only condition upon which such freedom can be obtained is indicated by the verse of the Psalmist: "I will walk at liberty, for I seek thy precepts."

It was by an excess of this sort of freedom that Ruskin made what enemies he had. His convictions were so strong as to allow him to forget all politeness. Thus he writes to the clergyman who asks him for aid in building a new church, "Die of hunger, and go to heaven, but do not borrow. Try begging, or, if really necessary, robbing, but do not buy what you can not pay for."

And in his art criticism, if his conscience obliged him to speak severely of an artist whose character he esteemed, he did it fearlessly, sometimes writing a letter to him, however, to express his regrets and the hope that it would make no difference in their friendship. This custom brought at least one answer to the following effect: "Dear Ruskin, the first time I see you I will knock you down, but I hope that this will make no difference in our friendship."

That he brought himself within the same stern limits of truth in which he placed others is shown by the following:

"A young woman for whom his attachment was known, and who passed even for his *fiancée*, was dying. She had religious sentiments which were revived during the last years of her life, and for some time she had not cared to contract a marriage with an unbeliever. He asked to return. Dying, she, in her turn, put to him this question: 'Are you, at least, still enough of a believer to say that you love God better than me?' He scanned attentively the horizon of his thought. Like a mariner on an unknown sea, he saw no beacon-light on the shores of Presbyterianism which he had left, nor upon those of catholic Christianity, where he came some years later. Loyally, heroically, he responded No! And the door was closed to him."

But it was not alone for truth, which has its prophets, that he struggled against the world, nor for justice, which has its apostles, nor for religion, which has it martyrs, but for an idea which has had no other champion—for beauty, because it is God's signature to His handiwork.

In the study of nature some power is required beyond that of any philosophy, science, or psychology. Says Ruskin:

"The only complete philosophy would be that which did not alone demand the cause of *forces*, but the cause of *forms;* which would not fix alone the *laws* of creation, but the *joys* as well; which would not class beings by their appearance and functions alone—as one classes motors in a gallery of machinery—but by their esthetic traits and their indices or reflections of beauty—as one classes pictures or statues in a museum. This philosophy, or this science, would not be, says one, a science, properly speaking, nor a philosophy. Perhaps. We will not dispute it. There is, in effect, a profound difference in the two kinds of research. The one considers things as they are in themselves, the other insomuch as they affect the human senses and the human soul."

What is this faculty in us which allows us to see and to study in man something beyond his power of motion, in plants something beyond alembics, in flowers something beside remedies? By what name shall we call it? Evidently it is not intelligence, because ideas of beauty are instinctive. Is it sensibility? Perhaps, because sensibility makes us more powerful and noble at the same time. Men, in all time, have become vulgar exactly in proportion as they are incapable of tact—that tact which the sensitive plant possesses most among trees, and a pure woman above all beings. This plenitude of sensation guides and sanctifies reason itself. Reason can not determine what is true. It is the love of humanity which recognizes that which is good.

But all creatures have sensation, and among the sensations of man himself they differ in nature and degree. It is Ruskin's idea that the faculty alone which perceives the beautiful is not a brute sensibility. Something blends with it that saves it from being wholly animal, and prolongs what would otherwise be ephemeral.

It is the *sentiment esthetique* that enables us to discover beauty in all God's works; what Ruskin calls the theoretical faculty, or the energy of contemplation.

Says M. de la Sizeranne:

"If such is nature, what ought art to be? Assuredly something very great, and at the same time very humble, very great from our viewpoint, and very humble from its own. Because if life and the laws and joys of beauty are as sacred in the material world of God as virtue is in the world of spirits, the man who fathoms these laws calls forth joys and prolongs life. The artist fulfils the greatest task of humanity. He puts himself between nature and us. He is the decipherer, the singer, and the recorder of it."

Of the artist he says:

"To forget his art for nature, to forget himself for his art, is

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indeed a condition necessary for elevation toward the mysteries of beauty, and from a practical point of view, the first condition of success. In saying that 'all art is adoration,' adoration humble and devout, forgetful of self and sacrifice, the master of 'The Laws of Fesole' has expressed something besides a moral and sentimental aphorism; he has given a precise rule of which the application can be made each day to the delicate esthetic problems of our time. This enthusiast has seen clearly into modern sophisms, and this prophet has easily discovered under the gloss of the critics, and in spite of the theories of interested artists, the true evil, the profound evil from which certain of our arts are suffering, viz., vanity. He has seen and pointed out that with the material and technical qualities without which there is no art, 'because the first function of a painter is to paint,' a certain moral quality is also necessary for the production of great works. He has perceived that science is not always sufficient without conscience, nor training of the hand without simplicity of heart."

It was Ruskin's theory of life that to admire was its principal joy and principal power. "Have respect," said he, "have enthusiasm, have veneration—respect for all that is brilliant in your youth, respect for what has been tried in the age of others, for all that is gracious among the living and grand among the dead, and marvelous in the powers which can not die."—*Translation made for* THE LITERARY DIGEST.

ABUSE OF HONORARY DEGREES IN THE UNITED STATES.

PROF. H. T. LUKENS, of Bryn Mawr College, thinks that, altho the abuse of indiscriminate degree-giving is not so great as it was twenty years ago, there is still vast room for improvement. After a general review of the practise of American colleges in the past, and a description of the efforts that have been made toward reform, Professor Lukens says (*Educational Review*, June):

"The vast majority of people concerned in higher education all over the country are heartily in favor of the protection of college degrees. In response to a circular of inquiry in regard to the granting of honorary degrees, out of a hundred colleges answering the circular only eleven failed to oppose most emphatically the honorary Ph.D. They say the practise is a farce. One college president writes very frankly that 'Ph.D. was conferred on him without any sufficient reason.' Another says that he 'never was in favor of granting honorary Ph.D., and knows of no good institution that is.' The eleven who fail to say No think that the practise has been greatly abused, and should be allowed very sparingly. The reasons given as grounds for the bestowal of the honor are remarkable for their indefiniteness. One college in Kansas granted it to two women for 'conspicuous work, especially in a literary way.' A New York college has been giving it to 'skilled teachers.' A leading Pennsylvania institution bestows it for 'eminent attainments.' Another college in the same State has been limiting it to professors and principals, while a third gives it for 'meritorious scientific work'; and one in Ohio requires 'eminence in philosophical pursuits.'

"Several colleges avow their practise of bestowing LL.D. on the state governors. In answer to the request for rules governing the granting of honorary degrees, several colleges sent regulations to be observed in the *formal application for such degrees by the candidates themselves*, and one college president acknowledged that his institution had been so overrun by applicants that he advised the postponement of all and the appointment of a committee to draft rules. The grounds usually given for LL.D. are such uncertain qualifications as 'scholarship and position,' 'distinction in science or letters,' 'valuable services,' 'distinction as a statesman,' 'general ability,' and 'general fitness.' The degree of D.D. is granted for 'distinguished church work,' 'meritorious scholarship,' or 'general fitness.' One president says it is 'a hard question to answer,' and another remarks that the 'rule is not very stringent.' A.M. is being given as an honorary acknowledgment of 'marked success of many years' teaching,' 'of ability as a preacher or writer,' or 'of sufficient prominence.' One New England college granted it to 'an old lady in Vermont, an old teacher and an efficient worker in the cause of temperance,' while another leading college says that it gives the degree 'to a citizen or benefactor, not literary, whom the university desires to honor.'

"The colleges for women throughout the country have set a good example in refusing to confer honorary degrees. Very few have at any time been guilty of the practise. Nor is it the weaker institutions of the West and South that have abused the privilege. On the contrary, the abuse has been most prevalent in New York, Pennsylvania, and Ohio, with occasionally a spasm of inflation in New Jersey and Illinois, and in 1895 the fever struck Maryland, Alabama, and Indiana."

Dr. Lukens has plotted a curve showing the ratio between honorary Ph.D. degrees and those given on examination, and finds that the ratio is gradually, but almost uniformly, decreasing—in 1884–85 being but little more than one third what it was in 1889. He says:

"This indicates that the degree is coming more and more to stand for work done under university conditions. The figures are taken from the commissioner's reports, and, under the admirable system Dr. Harris has introduced, the statistics seem encouragingly reliable."

The following rules, adopted as resolutions by a convention of graduate students held in Johns Hopkins University, Baltimore, on December 29 last, seem well adapted to their purpose, and probably, in substance, will before many years more be adopted by the principal colleges in the country:

"1. That it is inexpedient for any institution to give the same degrees *honoris causa* as it grants in regular course on examination.

"2. That in every case the reason for bestowing an honorary degree should be openly avowed, and should be stated in the program of the commencement exercises and in the annual catalog.

"3. That bachelor degrees are inappropriate as honorary degrees or *ex gratia*, and should be made to signify always the completion of a recognized grade of undergraduate work in their respective departments.

"4. That the master's degree should never be granted except for resident graduate study of at least one year's duration, tested by adequate examination.

"5. That the minimum requirements for the degree of doctor of philosophy shall be as follows: (*a*) The previous attainment of a bachelor's degree or its equivalent; (*b*) the completion of at least two years of resident graduate study, not more than one year, however, to be required in residence at the institution conferring the degree; (*c*) adequate examinations and a thesis embodying the results of original research; such thesis should bear the written acceptance of the professor or department in charge of the major subject, and should be accompanied by a short biography of the candidate.

"6. That the degrees of Ph.D., Sc.D., M.D., and Pd.D. should never be given *honoris causa* nor *in absentia*. L.H.D., S.T.D., D.D., LL.D., D.C.L., and Mus.D. are recognized as honorary degrees."

NOTES.

MR. ANDREW LANG, with a good deal of assumed self-denial, has published a letter which he received from an American lady who wished to procure his good offices as a critic:

"'Mr. Andrew Lang, London, Sir: It is thought that you would like this story, and would be able possibly to place it in some English magazine. If so, for your interest in the matter, please take one-half its value, sending the other half to Miss ——, L—— Street, C——, U. S. A. If not available please return MS. to this same address."

Mr. Lang says the publication was resorted to "as his surest defense against future beguilements of the sort."

A VOLUME which is likely to cause discussion has just been issued in Paris. It is "Récherches sur les Origines de l'Egypt; L'Age de la Pierre et des Metaux," by J. de Morgan, explorer, antiquarian, ethnologist. The work has not yet been translated into English, but *The Athenæum* (London) in reviewing it, gives M. de Morgan's conclusions, which are that: "(1) The Egyptians are probably of Asiatic origin, and if this be so, their ancestors were Chaldean Semites; (2) the art of metal-working came from China, and the Egyptians probably learned it from the Chinese; (3) the Egyptian civilization comes partly from Asia and partly from Africa; (4) remains of prehistoric man abound in Egypt, and from them we may construct a scheme of his life; (5) the existence of civilized man in Egypt may be reckoned by thousands of years, and that of the autochthons by myriads of years. What is most particularly to be noted is that 'metal-working came from China, and the Egyptians probably learned it from the Chinese.' But a few years ago such an idea would have been deemed preposterous. To-day many learned archeologists entertain exactly the same idea and are inclined even to enlarge on our indebtedness to China."

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SCIENCE.

ARE MEN OF GENIUS DEGENERATES?

THE theory of Lombroso, that genius is a form of degeneration, is opposed in the *Revue des Deux Mondes* (Paris, June) by M. G. Valbert. After telling us that the Italian scientist has "passed his life in searching for and discovering cruel truths," the critic goes on as follows:

"'The last of his [Lombroso's] discoveries is perhaps the most alarming, and he speaks of it with relish. It is with true enjoyment that he endeavors to persuade us that if alcoholics, criminals, cretins, and deaf-mutes are degenerates, the great men are their cousins german, that genius is a sort of degenerative psychosis, belonging to the family of the epilepsies. . . .

"Lombroso believes that, after all, his theory has its consoling side; there comes to its aid the system of compensations, which has decreed that every advantage that is acquired shall have its drawback and that every gain shall be accompanied by a loss. 'The reptiles,' says Lombroso, 'have more functions than we, the monkeys have a greater number of muscles and an entire organ—the tail, that we lack. Only by losing these advantages have we gained our intellectual superiority.' The man who succeeds in convincing himself that his mind would fall suddenly to a lower scale if he had a tail, quickly consoles himself for not having one, and when we show that genius is a psychosis, we reconcile to their lot all minds that are mediocre or less than mediocre. They will even congratulate themselves that they have no kind of talent, for, according to Lombroso, 'the man of talent, even of genius, presents slight but real anomalies, which give occasion for injurious pathologic reactions whose traces are found in the tendency of his children to degenerate.' . . .

"But it is not sufficient to affirm that the theory of the psychosis of genius is a consoling truth; it is necessary to demonstrate that it is true, and people who are difficult to please will think perhaps that, when it comes to proof, Lombroso is satisfied with very little. This medical alienist, with his experiments and his skill, is a laborious compiler of anecdotes, which furnish him his strongest arguments. Some are curious, others are suspicious; most are less conclusive than he thinks."

After quoting a number of typical anecdotes and giving a brief sketch of Lombroso's ideas, most of which are already familiar to our readers, M. Valbert resumes his criticism as follows:

"The morose critics of whom I have spoken will perhaps complain that there is a good deal too much that is arbitrary in Lombroso's reasoning. He begins by asserting that the normal man is he who uses his mind only to gain his daily bread; it follows that men of superior intelligence are encroaching in some degree on common rights, that genius is a perversion and an anomaly, and every anomaly is a case of disease. It is certain that men of genius do not abound, and if we are speaking only of great statesmen, nature thinks she has done well if she produces three or four in a century. But M. Lombroso has a short memory; he forgets his first principles till they turn against him and confute his paradoxes. He declares that there are no exceptions in the world, that by virtue of what he calls the 'serial law' of his beloved statistics no phenomenon is produced that is not the expression of a numerous series of analogous facts, less distinct and less apparent. We may conclude from this that genius also is but the last term of a series. Numbers of men who have it not, yet possess in a rudimentary state some of the qualities that it unites in all their glory—we may call these 'genial' men, and they have this advantage, they are very easily studied; they are petty suns that we may look at directly without being dazzled; they do not oblige us to shade our eyes.

"There are 'genial' men in all ranks of society, in all classes, in all professions, in the country as in the city, and often amid the poor and humble. . . .

"But let us talk now only of the real genius . . . whether he paints or builds, whether he is sculptor or poet, whether he composes symphonies, epics, or dramas, whether he guides the destinies of a great people or leads armies in the field—we admire, equally with the extent of his thought and the grandeur of his conceptions, the justice of his view, the close connection of all parts of his work, the harmonious complexity of his designs and the simplicity and wisdom of his processes, the deep sagacity which, loving the real and the possible, sacrifices to them all chimeras, the rhythm of a will always regulated and always even, the obedience of a powerful imagination that consents to let itself be ruled by a sovereign and impassible reason.

"'These are degenerates, I tell you!' cries M. Lombroso from Turin, 'and you may be certain that many of them have protruding ears, an asymmetric visual field, and the handwriting of an epileptic or a lunatic!' We must not suppose that he is making fun and that he is putting our credulity to the test. This would be unfair to him. I believe in his seriousness as much as I doubt the infallibility of his methods. Has he his hours of doubt? Do disquiet, remorse, ever attack him? . . . Who knows? In his chapter on 'mattoids' he tells of a learned professor whose taste ran to enormities and who maintained that sea-water owed its medicinal virtues to the expiration of fishes. 'And nevertheless his works,' he adds, 'contain very fine things and have reached a second edition; none of his colleagues ever suspected him of insanity. In what class shall we place him? Certainly in a rank midway between the insane person, the man of genius, and the graphomaniac; with this last he has in common sterility of object, and the calm and stedfast investigation of paradoxes.' M. Lombroso is imprudent; does he not fear that some of his readers will suspect him of having doubled on himself and of applying the rod to his own back?"—*Translated for* THE LITERARY DIGEST.

OF WHAT USE WOULD WIRELESS TELEGRAPHY BE?

SOME time ago we published the witty remark of an American college professor, who said, in reference to Tesla's effort to utilize the earth in a system of wireless telegraphy, that the telephone answer, "line in use," would doubtless be heard pretty frequently in case of the experimenter's success and the introduction of his method. A similar trouble, thinks *The Electrical World*, would interfere with the practical use of the much-talked-of Marconi system. Whether we use the earth beneath us or the space above it to transmit our signals, we must practically abandon secrecy, for any one who has the proper receiver may read the message as well as he to whom it was sent. Says *The Electrical World*, editorially:

"The press, particularly the more sensational portion of it, has been teeming for some time past with accounts of recent alleged marvelous inventions for telegraphy without wires. The question naturally arises of what benefit this variety of signaling would be if it were perfected along the lines indicated.

"The efforts of the experimenters who have attacked the problem have been directed to the making of a sensitive receiver which will respond to the action of Hertzian waves. These receiving-mechanisms require to be 'tuned' into synchronism with the source of oscillations, but will respond if tuned to the octave or in some other simple harmonic relation with the generator. Under these circumstances two difficulties in the practical operation of such systems are immediately apparent. One is that the receiving- and sending-mechanisms must be kept in constant synchronism with one another, the slightest change in the capacity or inductance of the circuits of either being sufficient to upset the delicate balance necessary. The other and even more serious difficulty is that the signals sent out may actuate a number of receiving-instruments without the knowledge of the sender, and that, on this account, the privacy of the messages transmitted may be invaded.

"In war, for example, signals sent out by this means could be picked up by an enemy provided with an adjustable receiving-instrument. So far as military utility is concerned the Hertz-wave telegraph has but one point of superiority over the heliograph, which is its ability to work in fog or rain. This consideration apart, it appears to be no more available than the system of flag or 'wig-wag' signals now in use, while the weight and delicacy of the mechanism employed at the sending end are serious disadvantages.

"What possibilities may develop themselves in this field can only be left to conjecture and the unfolding of the future, but it

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seems reasonable to predict that the systems recently and widely discussed will be found to have more interest than utility. In a system of telegraphy, speed, simplicity, and solidity of the apparatus employed must be united with secrecy and certainty. These requisites are indispensable for either civil or military uses."

MODERN RAILROAD CONSTRUCTION.

IN an article entitled "Mistakes and Improvements in Railroad Construction," contributed by George H. Paine to *The Engineering Magazine*, many interesting facts are given regarding the present accepted standards in railroad-building. As regards bridges, Mr. Paine says that steel is better than stone, the cost of the latter and the difficulty or impossibility of building long spans with it being generally prohibitive. He says:

"One of the reasons which probably operated, until within a short time, to maintain the stone arch in the high regard of railroad engineers was the ease with which the track might be placed on it, since it is evident that the only thing to do is to carry the ballast and ties across in exactly the same way as track is laid on an ordinary embankment. As it happens, this is the best thing to do also, but it was impossible, or practically so, on the old wooden bridges, and it was not until the idea of the buckle-plate floor (Fig. 1), was conceived that this method of track-laying began to be followed on girder and truss-bridges, where it has since been applied to many spans, some of them of considerable length. Sometimes cross-ties and ballast are used in the spaces marked A; at other times, as in the recently completed Harlem railroad elevation, the rail is laid directly on the buckle-plates and fastened to them by bolts and clips. The reasons which incline one to think that the solid floor will continue to grow in favor are not far to seek: first, it is believed to distribute the weight of the moving load over a greater area than is possible with the usual floor-beam and stringer construction; second, it provides a safer path for a derailed car."

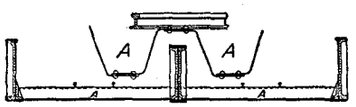

FIG. 1.—BUCKLE-PLATE FLOOR.

For ballasting the track, Mr. Paine prefers broken stone. He says:

"Where good stone can be secured at a moderate cost—say, one dollar per cubic yard—it is in almost every particular the best material for ballasting the main track of a busy railroad. Perhaps the only reason, under such circumstances, for using gravel instead of stone would be the possibility of securing exceptionally fine gravel at a very small price. But exceptionally fine gravel is a rare thing—so rare that, as a rule, the first statement may be taken as an established truth and no longer requiring a demonstration."

As regards ties, the wooden tie seems to be still in favor; the metal tie has not supplanted it as some engineers have expected. Mr. Paine tells us:

"At almost any time within the past ten years, it would not have been regarded as either heretical or startling if the statement had been made that the metal cross-tie had come to stay, and that the use of wood must decline; but it would not have been true, since the use of metal for this purpose has not apparently increased much, if any, altho its advantages are well known. Some of the causes for this failure of steel to make its way in a place where it is entirely appropriate (apparently much more so than wood) are very simple. The cost is four or five times that of a timber cross-tie, and there is a widespread belief that the greater elasticity of track supported by wood is desirable."

Recent chemical methods of preserving wood, Mr. Paine thinks, may give the wood-tie still greater advantage, by increasing its durability. Mr. Paine goes on to say:

"Any discussion of this subject would be incomplete without a description of the one device of all others which, taken in connection with some wood-preserving process, will enable our railroads to postpone indefinitely the use of metal-ties. This article is the Servis tie-plate, a thing so simple in form and idea that the wonders which it works are incomprehensible unless the conditions are understood. It is a plate of steel whose long edges (*A B*, Fig. 2) are turned down in the shape of ribs and sharpened so as to permit them to enter the tie parallel with, and without destroying, the grain of the wood; incidentally other ribs may be placed between the outside ones, but they are not essential. These ribs act as girders, and prevent the plate from buckling or curling up at the ends under the downward pressure of the rail—a fault which must exist in all plates not provided with them, unless these other plates are made so thick as to destroy their usefulness through a different cause. The ribs also act as a lateral support to the rail by assisting the spikes to perform their duty. Until this means of protecting the tie from the pounding and crushing by the rail had been discovered, only the harder woods, such as white oak, were available; but there are other kinds of timber that resist decay just as well as oak (some of them better), which are too soft, unless protected, and these are already coming into use under the fostering care of the tie-plate.

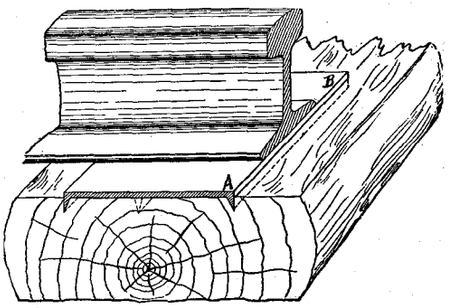

FIG. 2.—THE TIE PLATE.

"Thus it is seen that the two chief enemies of the wooden tie, decay and abrasion, are likely to be greatly weakened, while the supply of new material is immensely increased through the opportunity of using a greater variety."

Passing on to the rails, the author notes that in this country we still cling to the spiked rail with flat base, but that all engineers seem to agree that some means should be adopted to give a continuous surface, avoiding the bump that is felt when the car-wheel passes a joint. The old idea was that wide joints were necessary to allow for expansion, but it has been shown that the needed size has been much exaggerated. Says Mr. Paine:

"Three distinct methods have been practised for accomplishing the union between the ends of rails. The first, which consists in riveting the angle-bars together and to the rails, must be little better than a temporary arrangement, and scarcely superior to bolting them very tightly, since the connection can never be so intimate and permanent as where the metal is actually continuous. The second method is to cast the ends of the rails together by means of movable molds, which are placed around the joint and poured from a portable furnace; the results of this practise are said to be good, and it is stated that the temperature of the casting metal is high enough to soften the skin of the rail, and in that way form a nearly, if not quite, perfect union. The third plan bears with it an assurance of reliability which is not shared by the others; here, by means of an electric current, the ends of the rails are welded together, so as to form a continuous and nearly homogeneous line of metal.

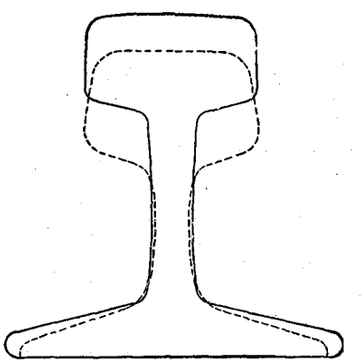
FIG. 3.—RAIL SECTIONS.

"But, whichever plan shall prevail, whether it be in the way of new joint appliances, riveting, casting, or welding the rails together, there is little doubt that the future individual rails will be longer than those of the present day; rails forty-five feet and sixty feet long are already common in the track, while almost all of the important mills roll in lengths of ninety feet, cutting them up into lengths of thirty feet before shipment."

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The change in the actual shape of the rail is shown in the illustration, the full line giving the modern form. To quote again:

"It will be seen that the two most noticeable changes are in the dimensions of the head and the total height, while lesser alterations involve the amount of metal in the base and web. The chief faults in the old section were the internal strains caused by the unequal cooling of the different parts after leaving the rolls; the lack of surface on the top of the head, which allowed the metal to be actually squeezed off by the wheels of a locomotive or car; and, finally, the inadequate vertical stiffness of the rail as a whole. By the change in form shown in the figure (for there is the same quantity of metal, yard for yard, in both sections) these troubles have been largely corrected; since the rail has been in service for many years and continues to fulfil the hopes expressed for it originally, it may safely be considered that one which will be most highly regarded for many years to come, should the present form of track be continued."

Many engineers believe that we should discard ties altogether and use some method of supporting the rails continuously. Mr. Paine describes a rail of this kind invented by Haarman and Vietor, two German engineers, which he regards as "combining so many attractive features that it can not be ignored," but it has not come into use.

In concluding, Mr. Paine thinks that modern improvements in railroad-building may be divided into two classes—those that have for their object to better the roadbed by draining and the use of proper ballast, and those that aim to secure an immovable track.

DO WE TAKE TOO MUCH ACID FOOD?

THE affirmative of this question is strongly maintained by Dr. W. T. English, of Pittsburg, in a paper read on June 3 before the Section on Physiology and Dietetics of the American Medical Association, at its annual meeting in Philadelphia, and published in *The Medical News* (July 17), from which we quote the following paragraphs. The writer begins by noting that instead of confining our use of acid fruits and vegetables to the summer months, as nature intended, we now eat them all the year round. He says:

"It would be impossible within the scope of this paper to refer to the individual products concerned in the ever-increasing list of acid foods consumed in this country. Let a few suffice. Tomatoes, which depend for their flavor upon a peculiar acid (*acidum lycopersicum*), have rapidly grown in favor, until, from comparative obscurity, they have reached the head of the list. It has been estimated that during the years intervening since 1890 this vegetable has multiplied in production ten times.

"Each week during 1885 it required twenty-five carloads of lemons to supply the city of New York. At the present time the daily demand exceeds that amount. This is true of other cities, and for the most part the country demand is proportionately augmented. Oranges are supplied in about the same relatively increased quantity. Limes are the most keenly acid of all fruits. Almost unknown outside the fashionable drinking-halls five years ago, to-day they are a commodity. They are imported pickled as well as fresh, and the bottled juice comes to this country in large quantities from the West Indies. Congress has recently placed a special tax upon this fruit, because of its large importation. The grateful acid of the rhubarb leaf, in conjunction with binoxalate of potash, with the malic acid contained in gooseberries, currants, cherries, plums, apples, and pears, adds to the acidulous tide.

"Recently it was learned from a large commission merchant that apples, to be salable in our markets, must be decidedly acid. Sweet apples are employed only in making cider and vinegar. Some varieties of the small sweet fruit have almost disappeared, and their places have been filled by those that are tart enough to please the present acid taste. . . .

"It is claimed that the cheapness of sugar permits the consumption of acid fruits which otherwise would be distasteful. The ingenuity displayed in bringing acid into a condition to make it palatable serves to prove the increasing tenacity of the acid habit. Sweet and neutral vegetables, as beets, cabbage, lettuce, etc., are often rendered acid in order to give to them the much-desired sour flavor. Forty thousand tons of cucumbers are raised and eaten within the limits of the United States each year, and this affords an excuse for the employment of about 1,000,000 gallons of vinegar and acid sauces or condiments. The large pickle factories that began with the decade have been reinforced by new establishments and additions that double their capacity for sending out acid products. The demand for piquant sauces has caused a large special industry to arise within the twelve years now ending. Meanwhile the home culinary department has augmented its capacity as to quantity and variety. A considerable amount of salicylic and boracic acids contributes to the preservation of fruits. . . .

"The realm of acid ingesta geometrically expands when we enter the domain of drinks. In the drinking-halls the casual observer can not fail to be impressed with the tendency to indulge in acid beverages that are of recent origin, while those of more or less remote popularity still occupy their position as to quantity consumed, But if the question were asked to-day as to what is the national drink, it would be answered by the fizz of the soda-fountain. . . . Foreign countries know little about the American soda-fountain, but it increases the acid consumption one hundredfold in this country. The most profitable and largest part of the druggist's trade to-day is that of the product of the soda-fountain. Mineral and vegetable sours contribute to the tide of acids which enter the stomach from this source. . . . Small lunches are supplied at some soda-counters, consisting of hot tomato and clam bouillons, beef-tea, cocoa, chocolate, coffee, tea, ice-cream soda, cake, crackers, etc. The most common demand, however, is for the acid-flavored drinks, including mineral and vegetable acids, with water charged with carbonic-acid gas. . . .

"All this obtains, too, in spite of the fact that acids are naturally rejected in early childhood, and only rendered tolerable or agreeable by acquired appetite. The increased consumption of acid foods and drinks can not be accounted for by the increased population, for it is out of all proportion to its growth. Indeed, our population during the last decade has remained almost stationary, while the acid demand is increasing in geometric ratio each year. The consumption of acid foods has increased out of proportion to all other foods, and the amount of acid drinks ingested has doubled every year since 1890.

"This extending and increasing appetite for acid foods and drinks is evidenced by the self-conscious need that many feel for antacids to counteract acidity of the stomach, Wherever sour drinks are sold there are also the antacid, as bicarbonate of soda, magnesia, etc., on hand for the accommodation of those who can not uninterruptedly continue the acid pace. Again, medical men will admit that the trend of therapeutics is forced, however unconsciously, into the antacid and antifermentative realm. This is not only because of the introduction of sour acids, but is also due to the fact that the acid conditions favor the development of microorganisms and promote fermentative conditions in the body. These microorganisms are always more injurious in their effects than the acids that are used as foods and drinks.

"The various modifications of the digestive function incident to the excessive use of acid foods and drinks are already with us, and the acidulous habits of the body mark a stage in civilization. These facts, stated in connection with the estimates above made, should satisfy all that the acid appetite fostered and gratified is contrary to physiologic law. It may further be argued, however, that the acids employed are not only unfavorable to proper digestion, but that they directly and indirectly modify the chemic composition of the blood and bodily fluids."

We have not space to follow Dr. English as he traces the influence of this excess of acid through all the nutritive processes, when, according to his view, it neutralizes the alkalies in the bile and pancreatic juice, thus rendering them of no effect, and similarly destroys the alkalinity of other bodily fluids, including the blood, which to insure immunity against infection should be normally alkaline. We close with his final paragraph, in which he suggests that the effects of an acid diet may be even more far-reaching than this and may include the sphere presided over by the brain. After noting that when the alkalinity of the serum is

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reduced the red blood-corpuscles contract and lose their vitality, he says:

"It must be remembered that the red blood-corpuscles are the servants of the respiratory apparatus, and by this interference with their office there must be a reduction of the efficiency of the functions of respiration. The sympathetic nervous system is influenced by hyperacidity, and causes in turn a general functional derangement of the organs, notably the heart. The intellect is temporarily confused, and in some this confusion reaches out into incoherence of thought and action. The moral influence of these perturbed conditions of heart and mind extend to and pervert the imagination, and in extreme cases leave their permanent impress."

Involuntary Movements as Controlled by Ideas.—This subject, which has already received considerable attention, has been investigated further by M. A. Tucker, of Stanford University, who describes his experiments in *The American Journal of Psychology*. According to a brief abstract in *The American Naturalist*, "the object of Mr. Tucker's investigation was to determine, first, any general tendencies to motion in the hand, apart from the spatial influence of thought; and second, the comparative value of these involuntary movements in adults and children. The apparatus used was similar in its essential features to Jastrow's automatograph. To prevent the attention taking on a directional character, in the experiments where this was to be avoided, the subject recited the multiplication table, conjugated French verbs, etc. As regards the first point of investigation, there was found to be a 'tendency for the hands and arms resting in front of the body to move inward toward the median plane of the body.' There did not appear to be any necessary tendency for the hands to move toward a visible object to which the attention was directed, if that object was thought of simply as at rest; but the sight of moving objects, or the remembrance of them, caused an involuntary imitation of the direction of the moving stimuli, not only by the hands, but also by the whole body; this tendency manifested itself in a distinctly observable swaying of the head. As to the second point, the investigation brought out the general fact that 'children are governed by and subject to the same laws as adults, but to a less extent.' Individual variations were wider in them than in adults. No differences were found in children due to age or sex. These experiments seem to substantiate the views of Féré and Lehmann, while they disagree with those of Jastrow, who reported a tendency of the hands to move toward stationary objects whenever the attention was directed toward their locality."

The Part Played by Yeast in Fermentation.—Experiments made early this year by Buchner, a German physicist, make it probable that the function of yeast in producing fermentation has not been exactly understood, and that this change is not induced by the living substances of the yeast-cell, as has been supposed, but by a chemical substance formed by the cell in its growth, and called by its discoverer "zymase." This substance he has been able to separate from the yeast in a so-called "active extract," which, tho containing no living cells, easily induces fermentation. Further details, due to later experiments, are given as follows in *Nature*, June 3: "The active extract of yeast very rapidly loses its power of producing fermentation. . . . The activity of the solution is not affected by the presence of antiseptic substances, and the solid residue left on evaporation at a low temperature is found to yield an active solution, even after having been kept for nearly three weeks. These facts seem to definitely prove that the fermentation in these cases is not brought about by living protoplasm in any form, but is really due to the substance which the author has termed zymase. This is further confirmed by the fact that dried yeast which has been heated at 100° for six hours, and is incapable of further development, still yields an active solution when treated with sterilized 37-per-cent. sugar solution."

An Organism that Lives and Thrives in Alcohol.—The somewhat remarkable discovery of a bacterium that lives and grows in a strong alcoholic liquor is announced in *Nature* (London, July 1) by V. H. and Lilian J. Veley, who describe the manner of their "find" as follows: "It is well known that the shipments of rum from Demerara, especially during the past year, have been 'faulty,' and very great pecuniary loss has resulted to the colony. Through the kindness of a friend and the courtesy of the excise authorities, we received certain samples direct from a bonded warehouse; we were informed that the spirit had been returned at 42 per cent. over proof, equivalent to 74.6 per cent. alcohol by weight; our determinations showed the assessment to be correct. On microscopical examination of a sediment at the bottom of the samples, using a magnification of 1,200 diameters, we found chains of small cocci; after the spirit had been kept for some days the cocci were seen to be surrounded with a gelatinous envelope, and after a further interval of time the cocci were found disseminated throughout the liquid, and were rapidly developing and multiplying. The microorganism, adopting the classification of Zopf, belongs to the group Coccaceæ, and for the present, from our study of cultivations, we are inclined to regard it as a new species; we have already obtained several stages of its life-history, and hope shortly to be in a position to publish a fuller account of its development and the chemical changes which it produces."

SCIENCE BREVITIES.

A CONSIDERABLE number of new applications of the Roentgen rays are reported by *Nature*. Professor Hobday and V. E. Johnson use the rays in veterinary practise. Vandevyver, a Belgian, states as a law that the length of exposure for radiographs through limbs of different dimensions varies as the cube of their thickness. Professor Rüker, in a recent lecture on the transparency of glass and porcelain to the rays, states that the presence of phosphates in china is indicated by their greater opacity. M. Bouchard, in a communication to the Paris Académie des Sciences, states that Roentgen rays can diagnose pleurisy and similar complaints.

DR. C. A. STEPHENS, of the Boston University Medical School, is reported by *The Medical News* as saying he is "convinced that the progress of brain science will enable mankind to successfully overcome decay and its climax—death. He further states his belief that death at seventy years or thereabouts is due to the fact that generation after generation is born into the world expecting to die at that time and therefore die. He expresses the opinion that if children were brought up to believe they would live forever, the life limit would gradually be extended in the course of several generations."

"IT has been known to the friends of Prof. Elihu Thompson," says *The Electrical Review*, "that he has been at work for two or three years past experimenting on a motor to propel carriages. Professor Thomson tried various elements, such as gas and gasoline, and various oils, but finally returned to his first love, the electric motor, and while the experiments have been conducted with much secrecy . . . it is now understood that the perfected electric carriage will shortly be in readiness for public use. The motors are to be placed on the rear axle of the wagon, and a speed of twenty miles an hour can be easily maintained. The electricity will be supplied from a storage-battery of greatly reduced weight. The motor is light, and the steering attachment is to be connected with the front wheels. Simplicity and durability are the prevailing characteristics of the mechanism."

A NEW element, bythium, announced in the *Electrochemische Zeitschrift* by Theodor Gross, is thus described by *Science*: "A fused mixture of silver sulfid and silver chlorid is electrolyzed in a nitrogen atmosphere, using platinum electrodes free from iridium. In the melt is found a dark-gray powder, insoluble in aqua regia and in ammonia. Fused with alkaline carbonate it gives a melt soluble in hydrochloric acid, from which hydrogen sulfid gives a brown precipitate. The yield of the new substance is five per cent. of the original sulfur used. From the fact that there is a corresponding loss of sulfur, the author considers that this bythium is formed by the decomposition of sulfur, tho he admits that since there is a small (three per cent.) loss of chlorin in the electrolytic reaction, it is possible that bythium may be formed by the decomposition of chlorin. An atomic-weight determination will be looked for with interest."

WILL THE "NEW WOMAN" HAVE A BEARD?—According to Dr. A. Brandt, in *The Revue Scientifique*, she may hope to possess one in the course of some thousands, possibly hundreds of years. "Many women have beards already," says *Natural Science*, alluding to Dr. Brandt's article. "Some take a pride in them, and utilize them as a source of income; others keep them in check by the use of depilatories, of forceps, or even a razor. As for moustaches, they are so common as to pass without remark, and a tender shade upon the upper lip of a brunette may even be regarded as an added beauty. Still, at the present period in the evolution of our race, it is for the most part in old age that the beard comes to woman. The beard does not appear in man before puberty, and increases in strength with age, often compensating for a loss of hair on the head. Dr. Brandt. . . regards the beard not as an ancestral, but as in part a second and in part a senile character. Like other characters that first appear late in the life of individuals, it is likely to be accelerated in its development. In other words, hair will appear on the face at an earlier and earlier age, as time goes on, both in men and women. 'Perhaps a day will dawn when we shall think a moustache in a woman less ugly than a bust deformed by the corset.'"

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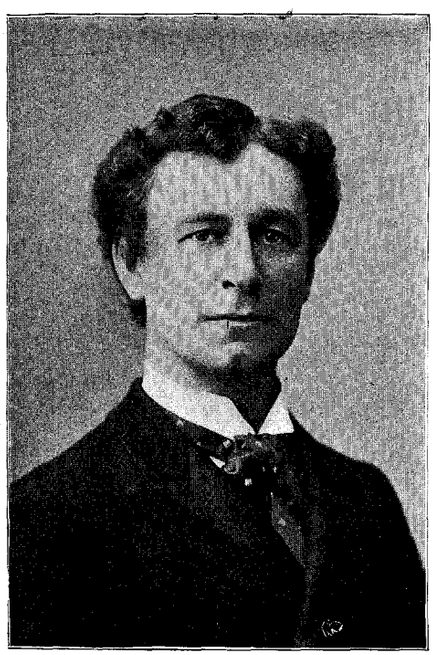
THE RELIGIOUS WORLD.

B. FAY MILLS AND THE UNITARIANS.

REV. B. FAY MILLS, the well-known evangelist, preached in Boston on a recent Sunday morning in the Church of the Disciples (Unitarian), and in the afternoon on the Common, on the invitation of Rev. Edward Everett Hale. *The Congregationalist* had already written to Mr. Mills in regard to the truth of recent reports that he had identified himself with the Unitarians, which received further credence through his acceptance of Dr. Hale's invitation, and, in reply, Mr. Mills wrote the following letter, which *The Congregationalist* prints:

"*To the Editor of the Congregationalist. My Dear Sir:* In reply to your inquiry as to the truth of a report that I had practically identified myself with the Unitarian denomination, I would say that the report is not accurate. I am very glad to be able to preach at Dr. Edward Everett Hale's invitation, to his congregation and others, and I think I would have cheerfully responded to such an invitation at any time in my ministry. But I would further state that I regard the action of the National Unitarian Conference at Saratoga, two years ago, in stating that the only platform of Unitarianism was 'the religion of Jesus as summed up in love to God and love to man,' and that on this basis they invited the cooperation of all Christian people, as being sincere and comprehensive and representing the high-water mark in the statement of ecclesiastical formula. It seems to me as tho that ought to comprehend us all, and that on this, their only acknowledged platform, the Unitarians merit the most hearty expression of fellowship from all who are worthy to bear the name of Jesus.



REV. B. FAY MILLS.

"This I am delighted to express for myself, but is it your opinion that such an indorsement should disqualify one from membership in the orthodox Congregational ministry?

"Thanking you for your courteous letter, I remain,

"Fraternally yours,

"BENJAMIN FAY MILLS."

In an editorial comment on this letter, *The Congregationalist* speaks of Mr. Mills's activity as an evangelist, and adds:

"The whole history of American Unitarianism shows that it is out of sympathy with this sort of hand-to-hand evangelism. An indorsement of its platform, 'The religion of Jesus as summed up in love to God and love to man,' would certainly not disqualify one for membership in the orthodox Congregational ministry (the phrase belongs to Mr. Mills), but satisfaction with this platform, and this alone, in the Unitarian understanding of it, which is that which Mr. Mills here indorses, in our opinion would disqualify. For the Unitarian interpretation of the words ignores man's helplessness in sin and the personal intervention of God in Christ to save him. No orthodox Congregational council, we believe, would advise ordination or installation or accept into fellowship a man who presented this as the sole statement of his belief. Christianity is God's seeking after man—redemption in order to character. The orthodox Congregational churches are no more ready than they were nearly a century ago to accept as teachers men who ignore sin and fail to give due emphasis to the mediatorial work of Christ."

The Christian Register (Unitarian, Boston) quotes Mr. Mills's letter and the reply of *The Congregationalist*, and adds for itself this comment:

"*The Congregationalist* represents a liberal type of orthodoxy, but it appreciates the great difference between the liberal orthodoxy and Unitarianism. Both may give hearty assent to the saying of Jesus that the essentials of religion are love to God and love to man. But to the Unitarian this love is a natural and simple thing, and is not dependent on any theological system. It is something to be experienced rather than defined. To the orthodox believer it is neither simple nor natural; the natural man can not love God, and his affections lead him astray until they are changed through the miraculous intervention of God in Christ. To the Unitarian, 'love to God and man' is the broad statement of undogmatic and universal religion; from the orthodox point of view, it is the exclusive privilege of those who have accepted the plan of salvation. This difference is fundamental, and is not merely a matter of theory, but must affect all the activities of the church."

UNRECORDED SAYINGS OF CHRIST.

FURTHER particulars concerning the discoveries made in January last in Egypt, of very old papyri containing alleged "new sayings" of Christ, have served to deepen the interest in this extraordinary "find." The "sayings" are contained on a piece of papyrus five and a half by three and a half inches in size, resembling a well-preserved leaf of a book. The sayings are detached, without context, emphatic and precise in character. Each verse begins with the words "Jesus saith."

The first saying is: "And then thou shalt see clearly to cast out the mote that is in thy brother's eye," a repetition of Matt. vii. 3.

The second saying reads: "Jesus saith, except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father."

The third saying is similar to that contained in John i., but the form is different. Christ describes Himself as standing in the midst of the world, finding all men drunken and none athirst. "And my soul grieveth over the sons of men because they are blind in their heart."

The fourth saying has faded out and only one word remains. This is the Greek word for beggary. As this was not used by Christ in any Gospel, the saying is considered to be new.

The fifth saying, which contains certain gaps, reads, "Jesus saith, wherever there are (here occurs a gap) and there is one (gap) alone I am with him. Raise the stone and there thou shalt find me: cleave the word and there I am."

The sixth saying coincides in part with Luke iv. 24: "No prophet is accepted in his own country; neither doth a physician work cures upon them that know him."

The seventh saying, "Jesus saith, 'a city built upon the top of a high hill and established, can neither fall nor be hid,'" is a restatement of Matt. v. 14, but is incomplete. The eighth saying is undecipherable.

If this manuscript is genuine, as seems probable, it may be counted as the oldest in the world preserving the words of Christ—older than any vellum pages on which are inscribed the books from which the New Testament has been made in these times. The discoverers and editors of this fragment, Bernard P. Graenfell and Arthur S. Hunt, conjecture that the papyrus was written before 200 A.D., or about a century and a half after Christ died.

Apropos of this discovery, is an article in *The Independent* by

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B. Pick, Ph.D., D.D., on "The Unrecorded Sayings of Jesus." There can be no doubt, Professor Pick says, that besides the words of Jesus which are mentioned in the Gospels, others of more or less significance were spoken by him. Paul, it is said (Acts. xx. 35), mentions a saying of Christ—"It is more blessed to give than to receive"—which does not appear in the Canonical Gospels. Dr. Pick proceeds to give an account of the published lists of what various biblical scholars have regarded as "unrecorded sayings" of Christ, or "agrapha." He says:

"The agrapha collection reached its climax in the work published by Alfred Resch (Leipsic, 1889). Before Resch, Hofmann in his 'Leben Jesu nach den Apokryphen' (1851), Westcott in his 'Introduction to the Study of the Gospels' (1860), Schaff in his 'History of the Christian Church,' vol. i. (1882), published a list of agrapha. Following Resch, Nestle published a list in his 'Novi Testamenti Græci Supplementum' (1896), and in the same year Ropes, of Harvard University, in his 'Die Sprüche Jesu, eine Kritische Bearbeitung des von A. Resch gesammelten Materials.' These works we only mention because within our reach. According to Ropes, the material collected by Resch may be divided as follows: 1. Sayings which tradition has not conceived of as agrapha; 2, passages erroneously quoted as sayings of the Lord; 3, worthless agrapha; 4, eventually valuable agrapha; 5, valuable agrapha. To the latter class he reckons *fourteen*, including 1 Thes. iv. 15-17; Rev. xvi. 15; John vii. 53-viii. 11 (the pericope of the woman taken in adultery), and a saying contained in the Talmud (not mentioned by Resch). By deducting these four, there remain, according to Ropes, only ten agrapha. Nestle mentions twenty-seven; Hofmann, twenty-three (including one of a pantheistic tendency); Schaff quotes twenty-three, and Westcott thirty-two—twenty-one being traditional sayings and eleven variations of evangelic words. It will be seen that a consensus is impossible, and from a careful study of these writers the result stands thus:

"Ropes agrees with Nestle, Hofmann, Westcott, Schaff, in three, possibly four cases; with Hofmann, Westcott, Schaff, in one, possibly three instances; with Nestle, Westcott, Schaff, in two instances; with Schaff and Westcott, in one instance. Nestle agrees with Hofmann, Westcott, Schaff, in six instances; with Westcott, Schaff, in two instances. Hofmann agrees with Westcott, Schaff, in two, possibly three instances. Ropes disagrees with the others in five, possibly seven instances; Nestle in fourteen cases; Hofmann in two, possibly four cases; Westcott in six instances; Schaff in one case. Our own investigation, on the basis of what these scholars regard as an agraphon, yields the sum of fifty-nine.

"One of these sayings we have already mentioned (Acts xx. 35); but it is not quoted by Nestle. Schaff calls this saying 'pregnant with rich meaning, and shining out like a lone star all the more brilliantly.'

"A saying agreed upon by all is: our Lord Jesus Christ said: 'In whatsoever I may find you, in this will I also judge you' (Justin Martyr's 'Dialog,' ch. 47).

"A third one reads: Jesus said to his disciples: 'Ask great things and the small shall be added unto you, and ask heavenly things and the earthly shall be added unto you' (Clem. Alex., 'Stromata,' i. 24).

"A fourth saying is: 'Rightly, therefore, the Scripture in its desire to make us such dialecticians, exhorts us: 'Be ye skilful money-changers' rejecting some things, but retaining what is good" (Clem. Alex., 'Stromata,' i. 28)."

After further note and comment on various passages in the collection by Ropes, some of which are peculiar to him, Dr. Pick concludes:

"His work is the latest on the agrapha-literature, and forms a part of the 'Texte und Untersuchungen,' edited by Gebhardt and Harnack; and tho it is intended to be a critique of Resch's work, I do not think that the last word has yet been spoken. That we should expect a great many more sayings of Jesus outside of the Gospels is not probable, but the dissensus of scholars shows that the result of Ropes is not conclusive. And while we may not agree with him on all points, we are grateful to him for having sifted the material collected by Resch, a collection which Ropes calls a κτῆμα ἐς ἀεί."

The Independent of July 22 publishes the following cable despatch from Prof. Rendel Harris, of Cambridge University, relative to the sayings:

"The new logia are probably genuine early sayings of Christ. One quarter of their text is in the canonical Gospels; hence three fourths of them are the sayings of our Lord that were early lost. The Greek text is apparently from a Semitic original, agreeably to the statement of Papias in reference to the Hebrew original of Matthew, which must have been a similar collection, and not the present Gospel of Matthew.

"The new discovery confirms Resch's view, in his discussion of the 'Agrapha,' of the early existence of not a little extra-canonical matter relating to our Lord, as, indeed, Luke asserts to have been the case. The reading in this new manuscript, 'A city built on the top of a high hill,' is one which Resch foretold. This reading appears in the old Syriac, and is there due to non-canonical influence. The text of these sayings is near to that of Luke, but independent. It affords proof that many things in Luke, where he differs from Matthew and Mark, which have been thought to be his editorial variations, will turn out to be original."

On this *The Independent* comments as follows:

"It will be seen that Prof. Rendel Harris is inclined to believe that these new logia represent genuine sayings of our Lord, which had been lost but are now recovered. That they are of a very early period there can be no question; but we hesitate to accept them all as genuine. It is well known that a number of reported sayings of our Lord were rejected by the consensus of the early church as not genuine, altho they were current in certain circles; and the second of these sayings may very well be of this character. It imposes the duty of fasting and the duty of keeping the Sabbath under penalty of rejection from the kingdom of God. There is nothing like this in the Gospels and nothing like it in any of the Epistles; indeed, the drift of the canonical New Testament is the other way. It would appear as if this might have been such a saying as would be current toward the end of the first century among the Ebionates, who were a Jewish-Christian sect very zealous of the law."

In the same issue of *The Independent* (July 22) is a critical article on the Logia by Prof. Benjamin W. Bacon, of Yale University. Professor Bacon argues in favor of the Christian and orthodox origin and independent character of the sayings. Granting, he says, the highly improbable assumption that the transcriber of these logia in 150-200 A.D. was ignorant of the canonical parallels or the greater part of them, only three possibilities remain open for the derivation of the material:

"1. It was invented in the interest of some heretical doctrine or doctrines.

"Postponing for the present the question of the heretical or otherwise extraneous derivation of certain parts of the group, I am confident that no one having even a superficial acquaintance with the second century gnostic inventions of this character, *e.g.*, the *Pistis Sophia*, with its grotesque and prolix expositions of gnostic doctrine in the form of discourses by the risen Christ to favored apostles, will entertain for a moment the classification of our fragment with these.

"2. It is an adaptation of material taken from our Gospels to the wants of the unorthodox.

"Again, the touchstone of contemporary literature of the kind described is fatal to the suggestion. This was Marcion's plan. But Marcion's gospel has been proved to be simply our Luke mutilated by the excision of what conflicted with Marcionite gnosticism. That which completely negatives both the above suppositions—all suppositions of a heretical *origin* for the fragment—is the utter lack of the never-failing characteristic of such productions, the doctrinal *animus*. The heretic is inevitably betrayed by his *tendenz*. But if anything is characteristic of this group of logia *as a group*, it is its absolutely miscellaneous character, its colorlessness. The author has no purpose to subserve but the preservation of logia of Jesus as such.

"There would seem to be but a single further possibility of derivation. The transcriber was not a heretic, he was not ignorant that his material was largely duplicated by vastly superior authority; nevertheless he had an interest to preserve it. That

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interest can scarcely have been other than the motive which already actuated 'many,' according to Papias, to gather logia of the Lord at the very beginning of the second century, in the circle at Ephesus which had known the last survivors of the generation of eye-witnesses. It was an interest no less vividly felt by the fellow countryman and perhaps contemporary of our writer, the great Clement of Alexandria. It did not guaranty against the inclusion as logia of Jesus of occasional extracts from apocryphal books, as when Papias himself attributes to Jesus the prophecy from the Apocalypse of Baruch regarding the extraordinary fertility of the soil in the Messianic age; but it had the merit of not despising even such writings as the Gospels 'according to the Hebrews' and 'according to the Egyptians,' when it had reason to think them possessed of genuine old tradition.

"In any event, even were the latest transcriber some mere half-informed eclectic, the internal characteristics of the logia are sufficient to guarantee the purity and antiquity of their derivation. Their independence of our Gospels is self-evident."

YOUNG PEOPLE'S CONVENTIONS.

FOUR great conventions of young people engaged in religious work have been held during the month just past. The first was the Christian Endeavor convention in San Francisco, which was attended by over 25,000 delegates. The second was the national meeting of the Baptist Young People's Unions in Chattanooga, with about 20,000 representatives present; the third, the convention of the Epworth League at Toronto, Canada, with an attendance of about 30,000; and the fourth was the annual gathering of the Universalist Young People's Union at Detroit. The proceedings of these conventions and the editorial comments thereon have filled the columns of many of the religious papers for weeks past. In a general article on these meetings, under the title "The Month of Young People," *The Independent* says:

"These conventions indicate a new order of things. Such assemblies never were dreamed of in any other century of the Christian era. When the Apostles gathered for the Council at Jerusalem they did not invite the young people to come, and no council since has departed from that example. They had great questions of policy to settle, and they wanted mature wisdom to settle them. The church councils of our own times are just as exclusive. Old heads predominate in influence if not in numbers. Think of conducting a great heresy case before a court of young men and young women; or allowing them to have voice in settling questions of creed and polity? Why, the ecclesiastical machine might be run to destruction.

"But these young people are acknowledged as an important element in the church, not old enough or wise enough, perhaps, to be bishops or elders; but old enough, wise enough, good enough to be as active as they choose in the work of the church. They can hold meetings for prayer and praise and study of the Bible; organize committees for nearly every kind of benevolent and Christian work; have their literature, pledges, mottoes; their missionary and reading circles, their missions of mercy and help, their good citizenship plans, and what not—all for the benefit of the church. No limit is placed on their efforts for the conversion of souls. Nobody ever tells them that bringing people to Christ and to church is not their work, but the peculiar work of the divinely called and ordained pastors."

The Public Ledger (Philadelphia) also has some editorial observations to offer on the general subject of these great religious assemblies. It says:

"This annual mobilization of the moral and religious forces of the country is one of the characteristics of the age, and if the doctrines and principles of these societies are conscientiously and faithfully observed in all the duties of citizenship the work of the political reformer will be very sensibly promoted. Aside from the distinctively religious ends sought by these organizations, all of them are enlisted in the cause of good government and are co-workers in the solution of the baffling and difficult present-day problems which somebody must solve. If we are ever to have clean government in municipalities, it must come through a revolt of organized religion and morality against our present complacent and easy-going acquiescence in the rule of unworthy officials and in questionable and disreputable political methods. These young people are or will soon become voters, and some of them will help to make laws or otherwise assist in the responsible work of government. Their influence should be felt upon the right side of all public measures which make for the safety, honor, and welfare of the nation."

A question brought up periodically in connection with these young people's gatherings is that of expense. A writer in *The Church Economist* has been casting up some totals on this subject, and his showing is a somewhat formidable one. He estimates that the Christian Endeavor convention was undertaken at a total cost of about $2,875,000; the expense of the Epworth League convention he puts at $1,700,000; and the Baptist Young People's Union at $1,400,000; making a grand total for three meetings of about $6,000,000. In an editorial note in *The Commonwealth* (Baptist, Philadelphia) there is a reference to this question of expense. It says:

"We have no word of criticism on these young people's gatherings. They have been of vast service to the church and have conduced to increased earnestness therein. We have been inclined, however, to put an interrogation mark in connection with the advisability of these long journeys for the very flower of our young people, save under auspices that do not always obtain, and frequently to wonder whether the vast expense incurred has found its most judicious investment. These queries, to use the phrase of a somewhat noted book, are 'worth thinking of.' From the very first of this movement the writer has felt that a triennial convention would serve every needed religious purpose, and during the other two years smaller gatherings might be held in conjunction with the older denominational bodies."

The Christian Register (Unitarian, Boston) has an editorial reference to the same general subject. It says:

"There has been some question as to how far it is expedient or proper that there should be so great an expenditure to gather together these conventions merely for a few days, when money is so much needed for various church missions and charities. But the stimulus and encouragement given to the individual participants in such great meetings are worth much; the quickening of a sense of unity and of the consciousness of a common purpose is still more valuable; and perhaps most valuable of all is the general broadening of interests necessarily incidental to the journey which so many take, the novel experiences enjoyed, the larger information and knowledge acquired of men and things. It is on this principle that the Italian Government acted in sending soldiers native to one part of the country to do duty in some other distant part. The policy was severely criticized; but the help it has given in unifying the sentiment of the various provinces, and in strengthening the sense of national as contrasted with provincial life, long ago justified it. It is not the least service of our conferences and exhibitions and conventions that they help similarly to hold together East and West and North and South in knowledge of one another and of a common country."

The Presbyterian Banner (Pittsburg) quotes the expense account from *The Economist*, and adds this comment:

"The question to be seriously considered is not the good which may arise from such gatherings, but this, Can the church afford to have them? The united Protestant denominations hardly give so much as this estimated sum to foreign missions, and the expense incurred by many societies, not alone the Christian Endeavor societies, in sending delegates to conventions often cripples the home society for some time, and in many cases catchpenny expedients must be resorted to to meet it. This is certainly a matter for thought, and it is an open question whether the results justify the expenditure. Certainly the time has come when the attention of the church should be seriously given to this subject."

Another aspect of the subject is presented in the following paragraph from *The Outlook* (Cong., New York):

"We do not wish to be understood as criticizing the society or

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its management when we say that the wisdom of such vast throngs, transported over such distances, associated under such peculiar circumstances, seems to many a matter worthy of serious consideration. Questions of practical importance can not be wisely considered in mass-meetings. Deliberation in such bodies is an impossibility. The Christian Endeavor Society has already accomplished a wonderful work, but it is not unlikely that in the future it would do vastly more if, instead of such crowds as have been assembled in the past, there were to be a representative congress in which all questions pertaining to the common work could be carefully and thoughtfully considered. Such a congress should not number over five hundred. It would be easily handled and entertained, and would avoid the perils which constantly attend the meetings as now held. There would be some waning of enthusiasm, no doubt, but all that is of substantial value would surley remain."

DR. BARROWS'S CONVERSATIONS WITH EDUCATED HINDUS.

REV. DR. JOHN HENRY BARROWS, D.D., of Chicago, the president of the World's Parliament of Religions, whose sessions were held in connection with the World's Fair, has been engaged in a prolonged tour in India, speaking in most cases upon the invitation of the Hindus themselves. He has had rare opportunties of getting at the thought of the educated Hindus on the subject of religion, and in *The Outlook* he gives the results of some of his inquiries. He did not, he tells us, find Hinduism a definite system whose principles could be easily determined. His question, "What are the fundamental theological principles of Hinduism as distinct from its philosophical principles and its social system?" elicited replies that were in all cases but one "vague, evasive, or unsatisfactory," and the one definite reply was at wide variance with the teaching of the prevailing schools of Hindu philosophy. Tho the results were in this direction chiefly negative, the story of one of his interviews is full of interest and represents the Hindu mind in rather a new light to American readers. It was an interview in southern India, where, at the time, the religious excitement was almost unprecedented. Dr. Barrows, writing from Saigon, tells the story as follows:

"On the 20th of February the Triplicane Hindu Club of Madras gave me, at eight o'clock in the morning, what I supposed was to be a reception. Word had come to me that I was expected to speak on the Columbian Fair and its congresses. As, in company with the Rev. F. W. Kellett, I alighted from the carriage, an officer of the club said that they had a few questions which they desired to put to me. The room was packed with perhaps a hundred and fifty Hindus, many of them lawyers or vakils, barefooted, very lightly dressed on account of the intense heat, and many of them nearly naked to the waist. I had already given in Madras several lectures. It soon became apparent that this meeting was held to furnish an opportunity of exploiting Hinduism. The table behind which I sat was covered with papers and books, among which I recognized my 'History of the Parliament of Religions.' Next to me was a well-known pundit, S. P. Aiyangar, a member of my reception committee, his forehead, like those of many in the club, painted with the marks of his god. Without any introduction the inquisition opened. With book and pencil in hand the pundit began his prepared questions, and soon the shrewd lawyers jumped to their feet to put in additional inquiries or contest the replies which had been made. The first question related to some noble sentiments in the Bhagavad-gita, and to the claim that such sentiments were as truly inspired as similar ones found in the New Testament. It appeared to me strange that, being familiar with my lectures, they doubted my holding to the world-wide area of revelation. The next inquiry, to which the spokesman did not wait for an answer, was this: 'Since Christ on the cross prayed for His enemies, and since His prayer must have been heard, was not Judas saved?' I was told of one missionary who had replied affirmatively, and then the questioner hastened to read a selection from Macaulay's Essay on Milton, wherein the famous essayist wrote that even when images in the cathedrals have been destroyed, the images in the mind sometimes remain. This led to a prolonged discussion of idolatry, which had as its remarkable result a bold championship of India's idol-worship. This is not the usual position of educated Hindus, and some of my Christian friends assure me that the defenses were not altogether sincere. I quoted some other things that Macaulay had written, especially his condemnation of the hideous theology of India, and his over-sanguine prophecy that English education would abolish idolatry in Bengal in thirty years. One vakil rose and said: 'When Jesus was walking with His disciples, they saw a dead and decaying dog, from which the disciples turned away in horror. But Jesus said, "How beautiful are his teeth!"' He added that Christians were taught by this to find the good and beautiful rather than the foul and ugly in other religions. I replied: 'The story is not found in the Gospels, but the legend illustrates a truth which I believe in practising. And I will not seize the opportunity which you have furnished of calling Hinduism a dead and decaying dog, in which only the grinning teeth are beautiful!' I spoke of my distress in witnessing the debasing forms of idolatry prevalent in Benares and elsewhere. One young lawyer rose and quoted a recent apology for idolatry furnished in one of the addresses of Vivekananda. The idol was a symbol of a god, and brought the divine nearer. 'But,' I said, 'you do not think it elevating for human beings to crawl through the filth of a temple and to kiss the tail of a cow, as I have seen them do?' The quick-witted lawyer was on his feet instantly, and said: 'I think it is a great deal better to kiss the tail of a cow than to kill the cow and eat her!' There was a burst of laughter at this sally, in which Mr. Kellett and I joined. I did not say in reply that the killing and eating of cows to give nourishment to the human body did not appear to me any worse than the Hindu's killing of goats before the black and hideous stone image of Kali; I simply replied: 'The eating of cow's flesh is not confined to Christians. After the first session of the Parliament of Religions I went with Vivekananda to the restaurant in the basement of the Art Institute, and I said to him, "What shall I get you to eat?" His reply was, "Give me beef!"' This little story had the effect of a thunderbolt, and the consternation and silence were profound. My friends did not sail any further up that creek!

"I made the claim that there was no necessity of keeping the common people of India any longer, nor was there ever any necessity of holding them, in the debasing kindergarten of polytheistic idolatry. I claimed that God, who is spirit, can be worshiped by all in spirit and in truth. The pundit leader claimed that the idols of the mind were abiding, and that God could only be worshiped under the form of images, real or mental. This I denied, and affirmed that when I most truly worshiped God I had no image of a magnified man before me, but, rather, recognized God as an indwelling, personal love. Finally, I was able to rise above the storm of questions and take my innings in earnest. By this time I was considerably awake, tho the hour was early. And for thirty minutes I spoke to them of America, of the Christian principles which entered into our life, of our intelligent common people, of the national patriotism and public spirit, and of municipal pride, all of which went into the making of the Columbian Exposition. I spoke of the material glories of that fair and then of the congresses which were its spiritual side, and of the Parliament of Religions, and of the generosity, tolerance, and fraternity which characterized it. I told of the warm feeling which America has to all who are struggling for liberty and for truth, and of her desire to communicate the very best which she has to the whole world. And, as I rose to depart, the better and more gracious side of human nature came out in the three cheers which were heartily given for the 'president of the Parliament of Religions'! But the pundit was determined to fire one more shot. 'Before you go, I want you to assure us that you think that all men will finally be saved. We Hindus all believe this.' I replied: 'My Master does not encourage me to cherish such a hope. I do entertain a hope, however, for some who have not heard of the historic Christ. There are minds, like that of Socrates, naturally Christian. If I do not meet Socrates in heaven, I think it may be because I have not kept in the right road myself.' And thus ended the two hours' conversazione, an outline of which I have endeavored to sketch."

REPORTS show that the Luther league now has forty-three societies affiliated with it, with a membership of 2,232, an increase of 664 over last year.

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IMPRECATIONS IN THE PSALMS.

THE imprecatory element in the Psalms of David is the subject of an article by Rev. J. W. Beardslee, D.D., in the July number of *The Presbyterian and Reformed Review* (Philadelphia). Dr. Beardslee defends the literal interpretation of the imprecatory passages, and rejects all the softening and modifying theories. In regard to the suggestion that in certain of these imprecations we have not the utterance of David against his enemies, but the fierce cursings of David's enemies against David himself, he says that such a construction can only be justified by the interpolation of a word for which he finds no exegetical warrant. But even if a word were inserted in one of the passages, it would give no relief to the many other passages where the same difficulty exists. The suggestion that in these imprecations David is uttering the sentiment of his own heart and not the teaching of the divine Spirit, is also rejected. "We believe," says Dr. Beardslee, "that David wrote the Psalms under the personal and direct inspiration of the Holy Spirit," and this is applied to the imprecatory utterances as well as all the others. There is no call here for apology or modification. Neither does Dr. Beardslee admit the soundness of that exegesis which teaches that David was deficient in the power of moral discernment common to the humanity of his time, and therefore might be permitted to do things not permissible to a more enlightened age. As to this Dr. Beardslee says:

"We may freely grant the claim that there is a difference *in degree*, but we must insist that *in essence* there is only one principle in regard to morals pervading the Scriptures. We can not justify Joshua when he exterminates the Canaanites, sweeping away not only the armed soldiers, but the helpless women and children, or David when he prays that the very name of the wicked may rot, by simply saying they had an imperfect or defective understanding of the truth. There was a deeper principle involved, a reason resting not on the amount of their spiritual knowledge, but on their position in the divine economy and their obedience to the divine command. If Joshua slew the Canaanites because there was personal malice in his heart against them; if David invokes the most fearful curses on his enemies because he cherishes a personal hatred toward them—these men stand condemned before the bar of Old-Testament morality, as effectively as before the sublimest utterances of the Sermon on the Mount."

As to other attempts to explain away or soften the passages in question, Dr. Beardslee has an argument to meet them all. That the passages are to be taken in a figurative or poetical sense, he does not believe. Neither does he think they are to be understood merely as prophecies. On this point Dr. Beardslee thus concludes:

"Our position, then, is that these are genuine imprecations, prayers that evil, speedy and severe, may overtake persistent evildoers. They do not simply predict the fact that evil will overtake the wicked; there was no special need for the Psalmist to predict that, since that principle of the divine government was as well understood then as now. The words tells us that the Psalmist had an intense desire that God would in his case make the operation of this law so plain that all men would be forced to recognize it as the direct judgment of God."

In the summing up of his views Dr. Beardslee defines some of the good purposes which, he thinks, these imprecatory passages are designed to serve, admitting that they are inspired and are to be taken in a strictly literal sense. He says:

"First of all, we are to recognize the fact that in all these imprecations David never for a moment prays that he may be permitted to take vengeance on his enemies, but always that God will become his avenger. The judgment he seeks is not personal gratification in the return of evil for evil, but God's judgment which is according to truth and justice. This point is, I suspect, often overlooked. David does not pray that *he* may be allowed to go forth to smite and slay the wicked, and so gratify his own passion in the overthrow of his enemies; but he prays that *God* will overthrow and smite and destroy, according to principles which always influence God in all His dealings with men.

"We are also to note the fact that in all these imprecations David is thinking not of his own triumph over his enemies, but of God's honor as the Governor of the world. If the wicked can persecute the righteous, if he can go on without rebuke or punishment to defame his character and destroy the comfort of his life, then it is not so much the suffering of the righteous which is to be deplored as the reproach cast on God. Where, then, is the evidence that a wise and good Ruler is at the head of things, and how can the wicked ever be restrained from his wickedness? Back of David's prayer is his jealous zeal for God."

Dr. Beardslee's article is made the subject of an editorial in *The Interior* (Presbyterian, Chicago). The editor does not agree with *The Review* writer. After quoting the sentence that "David is thinking not of his own triumph over his enemies, but of God's honor as Governor of the world," *The Interior* says:

"This only pushes the difficulty farther back, and raises the question whether it is for God's honor as Governor of the world that the little ones of the daughter of Babylon should be brained by dashing them against the stones, and that there should be none left who would have pity upon the fatherless children of David's enemies? We can not possibly conceive how this would be to the honor of God. They were a very bad lot in Nineveh, and yet God spared it on account of the children. Our church will not allow that irresponsible children can be spiritually lost. All that we have of loving-kindness and tender mercy comes to us through His Word from the divine Spirit, and this we express toward children in our rites, teach it from our pulpits, and actualize it in our charities. The true Christian consciousness is not an intuition, it is an acquisition derived from the moral law and the doctrines of the Gospel. It is another name for a purified and enlightened conscience. To rigorously require the church to accept the spirit and justify the animosity which appears on the surface to be betrayed in those imprecations is asking an impossibility. It passes beyond the limit of what may be called difficulties. Now while we are not disposed to enter into the alternatives, this should be said, that it is not good apologetics to reject the plausible and, to say the least, possibly true theories which conserve the doctrine of inspiration and yet relieve us of the necessity of justifying expressions which breathe the fiercest cruelty. It is altogether possible and plausible to insist that the word 'saying' belongs in a true translation—italicized—as in hundreds of other instances. It is possible and plausible to say that the words are prophetic. It is plausible to say that the design is to show the possible operations of a converted soul. The work of the harmonizers of the Scriptures, of the gospels, such work as Dr. Jacobus does in this same issue of *The Review* in his article on the 'Harmony of Galatians and Acts'—this is better work than attempts to bind the conscience down hard and fast to one interpretation, and that the one which appears irreconcilable with all the rest of the Scripture."

RELIGIOUS NOTES.

THE Czar has proclaimed religious liberty to Catholics in Russia.

THE Rev. John G. Paton, D.D., has presented to the Victorian General Assembly $60,000, the proceeds of the sale of the well-known book, "Life in the Hebrides."

THE Moravians are endeavoring to secure a new ship for the service of their Labrador mission, their old vessel, the *Harmony*, having been sold after thirty-six years of use, as being too old for longer navigation in Arctic waters. Ten vessels have been engaged in this service since 1770, or during 127 years, in unbroken succession.

THE Baptist Missionary Society has succeeded in lifting the enormous burden of debt which rested upon it. More than $450,000 had to be secured, and of this sum Mr. John D. Rockefeller offered to pay $250,000 provided the remainder was paid in a specified time. With that incentive before them, the whole church took hold of the matter. Gifts of from a few cents up to $3,000 were made, and within the time mentioned the whole sum was raised.

THE New York *Christian Advocate* says: "There are now seven Methodist Knights, the last having been knighted at the recent jubilee of the Queen. The distinguished men are Sir George H. Chubb, who was knighted in 1885; Sir Henry Mitchell, in 1887; Sir Isaac Holden, in 1893; Sir Clarence Smith, in 1895; Sir Frederick Howard, in 1895; Sir Henry Fowler, G.C.S.I., in 1895; and Sir George J. Smith, in 1897."

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FROM FOREIGN LANDS.

THE EASTERN IMBROGLIO.

NUMA DROZ, ex-President of the Swiss Executive, has been asked to try his hand at governing the Cretans. His task will not be easy. The Moslems and the Christians continue to cut each other's throats, varying this national amusement by an occasional attack upon the small garrisons sent to Crete by the powers. M. Droz has, it seems, been chosen solely for his ability, for he has not failed to express his dislike of the Turks, a circumstance which has aroused the suspicion of Russia and Germany. In Austria, France, and Italy this choice of a governor is regarded as a very happy one.

The *Neue Züricher Zeitung* says:

"M. Droz has been asked to go to Crete to establish a perfectly liberal *régime*. Crete would be, under him, a perfectly autonomous state, the Sultan's suzereignty being purely nominal. M. Droz's task is difficult, but it is worth attempting, and Switzerland would, through him, exercise a happy influence in international affairs, for which she is, on account of her neutrality, well fitted. That M. Droz is well fitted to fill the position to which he has been called, can not be doubted."

To Russia M. Droz is not as welcome as governor of Crete as might be wished. The *Novoye Vremya* suspects him of strong English sympathies, which would open the way for increased English influence in Crete. Certain it is that the English are satisfied with his appointment. *The Speaker*, London, says:

"The offer of the governorship to a very able administrator of absolutely civilian cast is perhaps the last thing one would have expected from a body which includes states so essentially monarchist and militarist as Germany and Russia. If the powers will really guarantee a loan, the half-million sterling that is wanted will be subscribed in any great European capital in a couple of hours, and the relief from the cost of occupation and blockade will be a considerable set-off against the interest. M. Droz understands politics, and the standards he will apply to the conduct of excited Cretan Christians are not so rigorous as those of the admirals. He is, naturally, in sympathy with Cretan aspirations, and if he has a free hand and an adequate force, he is as likely to evolve order out of chaos."

The *Fremdenblatt*, Vienna, fears that even so able a man as M. Droz will not be able to restore order, and accuses England and Greece of continued agitation in Crete. English public opinion is, however, much less in favor of the Cretans than formerly, partly owing to the reports sent home by British sailors. An interesting correspondence was published in the London *Times* on this subject, from which we take the following:

FROM 'AN ENGLISHWOMAN': "Sir, I implore you, as you love the sacred name of honor and freedom, to spare us the eternal disgrace of having the guns of the British fleet again used in firing upon men who are struggling for the cause of liberty. . . . I know I am speaking for hundreds of thousands of my countrywomen. . . . Some of us would be found in the ranks of the Greeks if we could."

FROM 'A SAILOR': "Madam, 'theirs not to reason why' applies equally to the Queen's navy and to her soldiers. Like you we are not politicians . . . You apparently are prepared to pin your faith on the mendacious statements of those whom even their best friend, Byron, describes as 'specious rascals.' . . . Were you to accompany me to the hospitals and see women with their ears cut off and wounded in many places, and little children mutilated in various ways, your sympathy for the 'Christians' struggling for the cause of liberty would, I believe, be somewhat damped, for these women and children are Moslems, and these acts are done by persons calling themselves Christians."

The international-peace factory in Constantinople, like the mills of the gods, is working very slowly, but, so far, anything but surely. Greece occasionally informs the world that she is ready to continue the war, but the European correspondents agree that she is not. Her people are very restless. The bands of irregulars who, in combination with the criminals released at the approach of the Turks, devastated Thessaly and burned over a dozen villages have been driven over the border into the older parts of Greece, where they worry the people. Revolutionaries of all nationalities still infest the country. In view of these difficulties the *Nea Himera*, Athens, urges the king to suspend the constitution and to obtain the right to rule as absolute monarch by a plebiscite. The people, thinks the paper, would readily grant this right, for a period of five years at least, during which order could be restored.—*Translations made for* THE LITERARY DIGEST.

CHANGES IN THE GERMAN ADMINISTRATION.

THE German Emperor, his people as a whole, the members of the Reichstag individually, and the German press in general are agreed that Germany must expand beyond her limited boundaries, or drop to the rank of a second-rate power, and that this expansion is impossible without a powerful navy. The money to build it is refused by the Reichstag, whose dozen and one little parties demand enormous political, economical, or ecclesiastical concessions whenever the Government needs financial assistance to strengthen its position abroad. Convinced that many of his late ministers were lacking in energy, the Emperor has called to his aid new men, whose task will be to create a parliamentary party numerous enough to form a majority, and thus to express the opinion of the majority of voters. Failing in this task, difficult to accomplish on account of the want of political cohesion among the Germans, the new ministers must assist the Emperor to govern without a Parliament. Hence the "new blood" in the cabinet is regarded with much suspicion. The greatest distrust is shown as to Miquel, whose energy and strength of character as well as ability are well known, while the public are rather in the dark as to his views and intentions. The *Neue Freie Presse*, Vienna, says:

"In his youth Johannes Miquel was a fiery partizan of Marx and his communistic teachings. Later he stood by Benningsen and Lasker in the National-Liberal Party. Growing more and more Conservative, he worked his way up to the position of Minister of Finance, and now at the age of sixty-eight he is the darling of the Agrarians and about to become Vice-Chancellor. Such a career requires much wisdom, and he has it. Nobody knows to-day whether he is still with the Liberals or whether the squires have his sympathy. Every one respects the ability of this self-made man, but nobody is certain what he intends to do."

Next in interest is Freiherr v. Bülow, who replaces v. Marschall as Secretary of Foreign Affairs, and is universally regarded as the coming Chancellor of the Empire. We quote from the same Austro-German paper which, while thoroughly qualified to judge German men and affairs, is not sufficiently interested to become prejudiced:

"Bernhard v. Bülow is a statesman born and bred, and a son of Bismarck's most reliable fellow administrator. The Bülows stand well with the Bismarcks, a circumstance which is not without interest at the present juncture. Bernhard v. Bülow was comparatively young, only forty-eight years of age, when he became Ambassador in Rome, where he handled himself with great wisdom and became *persona grata* with King Humbert. Politically he has not yet shown his cards; it is, however, certain that he is not a narrow-minded member of the squire class. He is not the man to be turned from his purpose in consequence of his own weakness or indolence, and we are confident that the world will hear of him."

Von Posadowsky takes the place of Dr. v. Bötticher as Minister of the Interior and Deputy Chancellor; v. Thielmann, German

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Ambassador in Washington, becomes Secretary of the Treasury —another convincing proof that the post in Washington is regarded as a stepping-stone to something better. All these men have carefully prepared themselves for their several positions, and there is no objection to their appointment on the score of fitness. An exception to this Prussian rule is the appointment of General Podbielsky—Post-bielsky the funny papers call him now —as Minister of Postal Affairs. The press in general think Dr. Fischer, the late v. Stephan's assistant, should have been raised to this important position. On the whole, however, even Podbielski is treated gently by the papers. The *Kölnische Zeitung*, Cologne, says:

"It is a peculiar phase of public opinion during the past seven years that new appointment did not call for protests, even if here and there a member of the squirearchy got into a position for which he was not altogether fitted. What causes real dissatisfaction is the dismissal of good men to please the squires in the Emperor's suite. On the other hand, the people could not but notice that generally good men were called to fill such vacancies. Let us, therefore, wait and see how the new postmaster works."

All the Liberal papers fear that the new men will be Agrarian, reactionary, and bimetalist. But their complaints are not very spirited. The *National Zeitung*, Berlin, says:

"We can not share the optimistic view that the bourgeois element is ready to fight out the battle for mastery with the 'Junker' parties. We are, however, glad to see that the necessity of union is acknowledged in quarters where we least expected it. Luckily it is not yet too late."

The *Nation*, Berlin, a representative capitalist paper, declares that "everybody is disgusted," chiefly because the new ministers do not talk; v. Miquel, for instance, does not at all say he will act against capital and the industries, and it is not possible to attack such a man successfully. The *Hamburgische Correspondent* reminds its readers that, after all, it is the Emperor who rules, and that he needs only fitting tools to carry out his views. Professor Delbrück, in the *Preussischen Jahrbücher*, declares that the Liberals have only themselves to blame for their want of influence. He writes, in the main, as follows:

Everybody acknowledges that we must have a fleet, and the Government will probably be forced to come to terms with the Catholics, who, in combination with the Conservative factions, will furnish a workable majority. Things might be different if the Liberal parties had assisted the Liberal Chancellor Caprivi to carry through his military reforms in 1893,* reforms which they themselves had continually demanded. The Conservatives were always opposed to a reduction of the time of service with the colonies, but when they discovered that this reduction had been decided upon, they granted the money necessary to carry it through without weakening the empire. The Liberals wanted to save 60 pfennigs (15 cents) per head of population in taxes, and for this they sold their chances to become predominant. The military reforms were passed, Germany has grown so wealthy that new taxes are hardly necessary—and again we stand before a question of vital interest relating to the armaments of the empire. The Liberals, however, have learned nothing.

The English papers, without exception, express the hope that the German people will rise in open rebellion rather than further the Emperor's ambitious plans, and assure the German Liberals of their moral support, while they censure the "lamb-like submission of the Germans to the dictates of the 'War Lord.'" The French can not regard the general tone of the German press as indicative of serious discontent, but the *Journal des Débats* thinks the manners of the Germans must be taken into account The paper says:

"Undoubtedly the attitude of the German press is much more moderate than that of our papers would be, and their tone is free from coarseness, for the German public do not applaud arguments based upon insults. There is, however, undoubtedly an element of restlessness. . . . They are not as used to frequent changes in the administration in Germany as we are in France, and the crisis disturbs them, especially as Bismarck's influence is visible."—*Translations made for* THE LITERARY DIGEST.

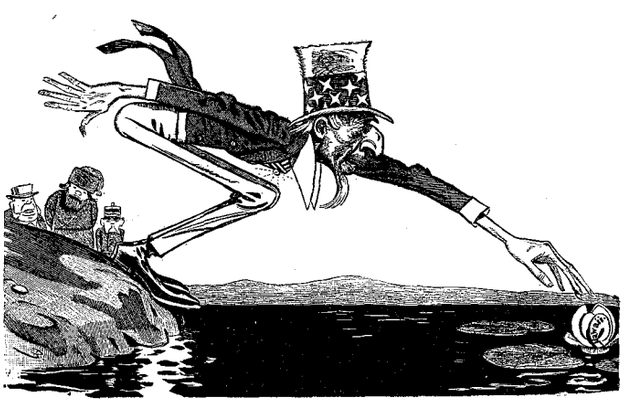
* Caprivi reduced the term of service in the infantry from three to two years. The measure was extremely popular, but the Liberals haggled so long that the Conservatives had time to seize the advantage by voting with the Government.—*Editor of* THE LITERARY DIGEST.

AN EXECUTION IN TANGIERS.

OUR late troubles with Morocco again remind the world that this semibarbarous state is still allowed to retain its independence, tho nearly every civilized nation has been forced to spend treasure out of all proportion to the interests defended whenever the Moors showed their aversion to the few foreigners settled among them. The course of events is nearly always the same. The Moors refuse justice to the foreigners, the country most interested sends a squadron to the coast of Morocco, the Sultan climbs down, pays a fine, and executes a criminal or two. The *Tageblatt*, Berlin, describes the death of an Arab concerned in the murder of the German trader Hässner. We take the following from its description:

"The death penalty is rarely exacted in Morocco. It is universally the custom to allow a criminal to save his carcass by paying a round sum. In the present case, too, the Arabs hoped that the murderer would be bought off, but they were mistaken. The Sultan, who alone has the right to do so, signed the order for execution. Freiherr (Lord) Schenk, the German Minister, Sid Torres, the Sultan's special representative, and the kadi and pasha of Tangiers decided to order the execution for the morning after the receipt of the death-warrant. It was at first intended to keep the matter secret, but the news somehow leaked out, and the Arabs gathered around the place where the criminal was to be executed—the esplanade of Soco, opposite the German Embassy. About sixty Europeans also witnessed the scene.

"El Wauzani was tied hand and foot, and placed on an ass led by a couple of soldiers. He was very pale, and said, as the cortége passed the city gate: 'I am now in the hands of human justice; soon I shall know the justice of Allah.' Arrived at the place of execution he was lifted from the ass and placed on his feet with his back against the wall. The chief of police enjoined him to pray, and Wauzani murmured thrice the formula of the Moslem faith: Allah is God, and Mohamed is His Prophet. Two men were then ordered to fire. One of the bullets missed, the other entered the criminal's body near the heart. Much against his will another Riffian is ordered forward, discharging his gun into the convulsed criminal's neck. Then the officials and soldiers shouted: 'The judgment of our master Muley el Aziz has been fulfilled. Honor be to our sultan and lord,' after which they returned to town. The Arabs then carried the body to a neighboring mosque, washed it, and carried it to burial. His grave will be revered as that of a saint. But the lesson has not failed to impress the Arabs, and it may, as the *Reveil de Maroc* remarks, save a few lives on African soil."—*Translated for* THE LITERARY DIGEST.



A RISKY THING.

—*Kladderadatsch, Berlin.*

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AMONG THE SOCIALISTS.

THE revolutionary parties in general, and the Socialists in particular, are not very prosperous just now. In Spain the wholesale killing of innocent women and children on the part of the Anarchists has turned public opinion very much against the enemies of the existing order of things, and tho the perpetrators of the Anarchist outrages were punished with relentless severity there has been no sign of disapproval among the people. In Italy the late exploits of the Socialists in Greece are regarded as anything but creditable by patriotic people of all classes. In France the breakdown of the cooperative glassworks of Albi has made a bad impression among the workingmen. Over $100,000 was collected to start these works, and work was begun in January. Now the workmen are leaving the cooperative concern by dozens, to return to their old masters. The reason given is that they have to work longer hours and under worse conditions than ever before, and that they are not paid regularly. The Socialist leaders blame the capitalists for their want of success. M. Calvignac writes in the *Voix des Travailleurs*, Carmaux:

"It is useless to deny that the glassworks are passing through a crisis such as all Socialist undertakings have to face. Such works can not prosper until the proletariate rise *en masse* to throw off the yoke of the capitalistic tyrants. All good citizens should unite to help along the work, and to insure to the victims of capitalism their daily bread. Every Socialist liquor-dealer should purchase the bottles manufactured in the Socialist works only."

The *Journal des Débats*, Paris, points out that the employees of the Socialist works were quite willing to make some sacrifices, but that the men appointed to conduct the business are hard taskmasters, and in addition refuse to render an account of the financial state of the works in which every employee is supposed to be interested. The paper says:

"Founded under exceptional circumstances, provided liberally with capital on which no interest has to be paid, and which, as it was given and not lent, increases the financial credit of the undertaking, the new undertaking was bound to succeed if managed by capable persons. Instead it is in the hands of political and economical doctrinaires. We hope the concern may yet revive, if only for the sake of the poor devils whose livelihood depends on it. At present the skeptics who doubted the ability of the Socialists to make good their promises have been justified."

The Socialist press, on the whole, asserts that only the complete overthrow of society can prevent the failure of such works, as the capitalists take a special pride in ruining cooperative undertakings. Rochefort, who was one of the prime movers in this matter, is confident that it will yet succeed, and the *Petite République* declares that, as a matter of fact, there is a slight increase in the sale of bottles. The paper deplores that the Socialists are not sufficiently united in the face of the common enemy.

Similar conditions seem to prevail in Belgium. The *Independance Belge*, Brussels, says:

"Altho the congress of Belgian Socialists sat in committee nearly every day, excluding the public from its deliberations, the fact that the Socialists are not as strong as they were can not be concealed. Nearly every strike caused or fostered by them throughout the country has ended in the defeat of the workmen. There is no money for similar agitation, and the comrades have been advised to avoid strikes. The general committee, which formerly reigned supreme, at present finds much opposition among the local leaders of Namurs, Verviers, and other large industrial centers. The result is that many men have been excommunicated, which is not likely to strengthen the party."

In Germany, too, the Socialists are worried by the ever-increasing demand of their numerous followers to translate words into deeds. The German insurance system, while it benefits millions of workingmen, has been furiously opposed by the Socialists, as it renders the masses unwilling to risk their future by a revolution. The increasing prosperity of the country described by the democratic Berlin *Volks-Zeitung* as a danger to the progress of liberty in Germany, is also felt by the Socialists, whose only chance lies in the organization of cooperative works. But in this they have failed. The *Kölnische Zeitung* sketches the situation as follows:

"The weakness of Socialism is revealed whenever it is necessary to prove that a Socialist will act differently from other men under similar conditions. During late years the 'comrades' have become promoters and managers of all kinds of cooperative concerns, which raised them to the position of employers of large numbers of their followers. The capitalistic exploitation practised by these 'comrade' bosses is best characterized by the fact that a union of storekeepers employed in cooperative works has been formed. Its reports reveal an amount of tyranny not easy to equal among the bourgeoisie."

Austria has the distinction of having produced a Socialist leader who defends patriotism. Dr. Adler said at the congress of Austrian Socialists:

"New conditions demand a change of tactics. The first duty of the Socialists in Austria is to-day the opposition against the clergy. The object of the church is solely to make people ignorant and to place them completely under the rule of the priesthood. In this fight, as in all others, the Socialists must endeavor to occupy a national position. A Socialist may well be patriotic and national, indeed it is his duty to be so. The purely humantarian idea of the brotherhood of all men, which once was regarded as the Socialist ideal, does not exist. This ideal was based upon the supposition that all nations would dwell in peace side by side, without losing their national characteristics. In Austria at least it does not seem as if this dream would be fulfilled."

The French Socialists declare that they can not assist German miners unless they promise to work for the restitution of Alsace-Lorraine. The *Echo des Mines* says:

"We hope confidently that no French miner will regard favorably the invitation of the Germans to begin a simultaneous strike in both countries. Before we agree to this we must ask Herr Möller the question which is uppermost in our minds: 'Are you satisfied that Alsace-Lorraine should be returned to us? If so, then we are with you; if not, then you can go to Jericho.'

Even among the German Socialists the younger leaders, such as Dr. Schöulank, begin to talk in a patriotic strain.—*Translations made for* THE LITERARY DIGEST.

German Apprehension of America's Development.—De Blowitz, the London *Times* correspondent in Paris, informs the world that the German Emperor fears nothing so much as the growing power of the United States. Emperor William is represented as saying:

"I fear the peril of a certain growing and restless expansion with which Europe is threatened by one of its races armed with all the means which civilization places and will place at the service of its ambition; and I fear the intervention of the New World, which is beginning to show appetites hitherto unknown. It will ere long want to intervene in the affairs of the Old World, encountering half-way the ambitions ever in ferment around us. Such is what I fear, and this is why I, for my part, act with caution in allowing myself to be drawn into the ambitious conceptions which are too readily imputed to me by those who desire to disturb Europe on the pretext of wishing to prevent my disturbing it."

The German press, in America as well as in Europe, ridicule this news, drawing attention to the stylistic evidences of its origin. The *Hamburger Nachrichten* thinks the source of the information is sufficient proof that its aim is to create distrust between two powerful countries, an opinion which is echoed by Hugh O'Donnell in *United Ireland*, who says:

"There is genuine alarm in England lest the powerful parties of Irish-Americans and German-Americans, who together could direct the policy of Washington, may come to some terms of mutual assistance which would bode infinite evil to some world-gobbling combinations."

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MISCELLANEOUS.

NEWS OF A SHIPWRECK BROUGHT BY AN ALBATROSS.

THE following account of how shipwrecked men sent news of their plight 2,000 miles by an albatross, and how aid was despatched to them, only to arrive too late, is told in *Our Animal Friends* (July) by G. H. Dierhold, who vouches for the truth of the story. Says Mr. Dierhold:

"In the southern part of the Indian Ocean, about a thousand miles south of Madagascar, and quite out of the usual path of ocean sailing, there lies a small group of four barren, rocky islands, called the Crozet Islands. They lie some distance west of Kerguelen Island, and are chiefly known to navigators who sail in that direction to hunt whales, seals, and sea elephants. Their latitude is between 46° and 47° south. On these remote islands a crew of thirteen sailors were wrecked early in August, 18—, and the means by which the fact of this shipwreck was made known were, to say the least, remarkable. September 22, 18—, a dead albatross was found upon the beach at Free Mantle, South Australia, with a piece of tin tied around its neck, and bearing the words in French: 'Thirteen shipwrecked men took refuge upon the Crozet Islands, August 4, 18—.' Over two thousand miles of ocean had this bird of tireless wing borne the message of disaster, only to perish of exhaustion at the close of its flight. A despatch was immediately sent by the governor of South Australia to the French Government telling of the finding of the albatross and its message. It was at once conjectured that the shipwrecked sailors were the officers and crew of the brig *Tamaris*, which had left France for New Caledonia early in the spring of 18—, since which time no word had been received from her. The French and British governments, therefore, straightway ordered that searching vessels should be sent out to rescue the unfortunate sailors whose situation had been thus wonderfully made known to the civilized world. The French transport *M*——— was soon on its way to the Crozet Islands, and touched first at the small island of Cochous. Unhappily no human beings were found there, tho it was plain that the island had been recently occupied. They found traces of recent camp-fires, biscuit-boxes, and other articles scattered around. A heap of stones had been piled up to attract attention, and on the top of it a sheet of paper was fastened, on which the following communication had been written with a lead-pencil in French:

"'The iron ship *Tamaris*, of Bordeaux, with thirteen men in the crew, went ashore on this island of Cochous during a heavy fog. Some time afterwards she got clear and floated off, but three hours later she filled and sank. The crew escaped to the island in two small boats, taking with them 100 kilograms of biscuit. The crew had lived on Cochous Island nine months, and their food being now exhausted, they are about to set sail for Possession Island, Sept. 30, 18—.'

"Possession Island is also one of the Crozet Islands and is eighty miles from Cochous. The *M*——— at once went to that island, but found on it no traces whatever of the shipwrecked men. They visited all the islands in those waters without result, and it became evident that the unfortunate crew had been lost in the perilous passage by boat to Possession Island. It is supposed that they attempted to go to the other island, believing that their chances of rescue would be better there. . . . They little dreamed that eight days before they left the desolate island rock, on which they had lived so forlornly, the bird to whom they had entrusted their brief message had finished his wonderful flight, told the world of their calamity, and set two nations to work to rescue them from their dire distress."

By Whom are Hair-Dyes Used?—"Who are the people who chiefly buy hair-dyes?" asks *The Hospital*. "Most people will answer, 'Fading beauties, who see in their first gray hairs the threatened termination of their empire; women of fashion who insist on their gowns being of the tint that is in the latest vogue, and must therefore color their hair and complexion to harmonize with it if they are to present a pleasing appearance; actresses whose counterfeit presentment of the part they play must be complete in every detail.' So far as the widely advertised 'restorers' of the fashion journals go this surmise would be correct; but the chemists in the poorer quarters of London could tell another tale. There the chief purchasers of hair-dye are not women but men, and it is not vanity that prompts them to hide the signs of age. In the incessant competition that goes on among the unskilled, the younger claimants, who are presumably the stronger, are preferred, and gray hairs may mean starvation. It is pitiful that such a dread of old age should hang over many of our fellows. Pitiful, too, that at an age when with our politicians, our scientists, our lawyers and doctors, we reckon them in their prime, the artisan should be condemned as 'past work.' But, as the body ages sooner than the mind, it is inevitable that this should be so wherever man contributes more of brute strength than of intelligence to the performance of his task. The clever man has become an overseer by the age his fellow is dismissed, and looks forward to years of usefulness. Therefore, let us pray that men may more and more come to contribute the intelligent, and not the mechanical force to our industries. Machinery of steel that is moved by steam wears out painlessly, and can be renewed without cruelty; but the machinery of flesh and blood—God help it when not even hair-dye can conceal its deficiencies!"

Plants and the Weather.—Some interesting experiments bearing on the effect of weather upon vegetation were described in a recent lecture in Bradford, England, by Mr. John Clayton. According to an account given by *Natural Science* (July), "the effects of sunshine are, as we should expect, very striking. Of twelve bean-plants, as like as possible in size and health, six were placed in the ground where they would catch all the sunshine of the day; the other six were sheltered by a boarding which effectually prevented any rays from falling upon them. When freshly gathered in October the weight of beans and pods grown in sunshine was more than three times as great as in the case of those grown in the shade (99:29), while the weight of the dry beans was in a similar proportion (16:5). The experiment was continued in succeeding years. Thus in 1892 the fresh weight of beans and pods grown from the sunshine-grown seed of 1891 was half as much again as in the case of plants from shade-grown seeds—all being grown in sunshine and under precisely similar conditions in the second year. In the fourth year plants with an exclusively shady ancestry produced flowers, but failed to mature fruit.

"A series of measurements illustrating the contraction of trees in frost was made in the winter of 1894–95. A comparison of the girth of tree-trunks in October, when growth had ceased but before the frost set in, with the girth at 9 A.M. on February 8, at a temperature of 3° F., showed an appreciable contraction under frost. In the sycamore it was from two to three sixteenths of an inch, in the elm from three to five sixteenths, in the oak from five to six sixteenths. On March 2, at a temperature of 39° F., the trunks had expanded to their original measurements. To this contraction under frost is due the frequent splitting of our forest trees."

CORRESPONDENTS' CORNER.

The Bacchante Not Yet Accepted.

Editor of THE LITERARY DIGEST:—

You have been led by the careless daily press into the erroneous statement (July 17 issue) that the Bacchante, rejected by the Boston library, has been accepted by New York's Metropolitan Museum. In response to the protest of the Reform Bureau against the acceptance of this representation of a naked, drunken, dancing prostitute, the official statement has come to me that it can not be accepted until the meeting of the trustees in November, before which time, let us hope, many more who believe that drunkenness and prostitution are not fit subjects for art may be heard from. The artist you quote who thinks the statue gives "the most delicately right note of the joy of life" "needed to light the intellectual character," etc., certainly has an amazing conception of both art and life. As *The Voice* has stated, the original of the statue was suppressed by a pagan nation because of her corrupting work.

WILLIAM F. CRAFTS,
Superintendent of the Reform Bureau, Washington, D. C.

From the Superintendent of the Ethical Culture Schools.

Editor of THE LITERARY DIGEST:—

I take this opportunity to express my sincere appreciation of your valuable paper. Among the many journals which I receive, yours is one of the few that I take delight in reading through. It has been of great value to me in following up the progress of our times along the most important lines of human activity. It gives me great pleasure to testify to the able editorial work bestowed upon THE LITERARY DIGEST.

NEW YORK CITY. MAXIMILIAN P. E. GROSZMANN.

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BUSINESS SITUATION.

Increasing confidence is reported. The stock market continues to advance under lead of the Granger shares. Bank clearings gain 6.4 over the preceding week and 10 per cent. over the week last year.

Elements of Confidence.—"The end of uncertainty regarding duties on imports gives greater confidence alike to those who have opposed and those who have favored the change. The great strength in stocks, particularly in those of the Granger list, reflects assurance of heavy crops. The remarkable rise in wheat, notwithstanding that assurance, is based on heavy buying for export and belief that foreign demands will be large. To these must be added another element of confidence scarcely observed a week ago. The heavy increase in receipts of gold, whether from one side of the Alaska border or the other, swells deposits at the mints and in the banks of this country, and if the yield from new regions answers current expectations, may have an influence akin to that of gold discoveries in California. The one retarding force, the strike of coal-miners, has caused closing of a few manufacturing works for want of fuel, but negotiations for settlement are still pushed with hope."—*Dun's Review, July 24.*

Features of Trade.—"The widespread confidence that there will be a marked revival in general trade in the fall continues to grow, and with it material evidence that it is well founded. Chicago jobbers in clothing, dry-goods, and shoes, and manufacturers, there and elsewhere, of pianos, organs, wagons, and farm implements, report that fall business has begun, which is much earlier than usual. The distribution of general merchandise from St. Louis is a little less active, altho trade there is favorable. Like reports are received from Pittsburg, notwithstanding dulness in iron and steel; Savannah, in spite of this being the busy season on plantations; Omaha, Milwaukee, Duluth, Minneapolis, and St. Paul, where merchants are feeling the influence of a prospectively large crop of wheat, and from Galveston and other points in Texas on the favorable crop outlook and confidence in an increased movement of merchandise next fall. Demand for supplies for shipment to the Klondyke gold region has made July the busiest instead of the dullest month in the commercial year at Seattle, and has had an influence on sales of staples at Tacoma, Portland, and San Francisco. . . .

"Prices' movements show no radical changes aside from those in cereals, wheat having advanced about 6 cents, pulling flour up after it, and Indian corn as well. Higher quotations are also reported for lard, refined sugar, and coffee, while silver, petroleum, cotton, and oats show decreases. There are practically no changes in quotations for iron, steel, pork, sugar, and print cloths.

"Unfavorable features include the continuance of the strike of bituminous-coal miners in the Western and Southern States, which now begins to threaten the continued activity of industries dependent upon that variety of fuel, the practical stagnation of the Bessemer pig-iron and steel-billet markets, with prices as low as ever known, the shutting down of New England cotton-mill machinery to reduce output and get rid of stocks on hand, and the unsatisfactory condition of the woolen-goods market, owing to the relatively low prices of products compared with quotations for raw material."—*Bradstreet's, July 24.*

The Rise in Wheat.—"The wheat market is the sensation of the month. Since July 2 the price had risen 12 cents by Wednesday, when a reaction of 4 cents was not surprising, but the close was ⅝ cent higher for the week. It is notable that this rise came in the face of highly encouraging crop news which is not disputed, and had for support nothing but foreign conditions and demand. Actual buying for export has at times been heavy, and loading of cargoes here and in California for countries which usually contribute to European supplies greatly strengthens the impression produced by continental reports. That there is speculative handling behind the great advance is evident, and the buying for export has not yet resulted in Atlantic exports quite as large as last July to date, 4,632,440 bushels flour included against 4,961,746 last year. Western receipts, 5,252,271 bushels in July against 10,275,257 last year, indicate concerted delay of shipments, which, however, rarely withstands the influence of a substantial rise. Corn exports are still heavy, 6,635,395 bushels in July against 2,421,999 last year, which perhaps reflects more certainly than the wheat movement the actual conditions abroad."—*Dun's Review, July 24.*

"The world's wheat crop outlook continues to favor the United States much as it did eighteen years ago. The outlook is that Russia, alone of all other wheat exporters, will be able to compete with the United States. The advance of more than 20 cents a bushel, compared with a year ago, in the face of a domestic wheat crop probably 100,000,000 bushels larger than last year, and the prospect for a continued higher level for quotations, owing to increased demand from importing countries, explain why the American farmer is to secure his proportion of the advance and the coming era of prosperity. That he is alive to the situation is indicated by a tendency to hold back wheat already harvested, notwithstanding higher quotations."—*Bradstreet's, July 24.*

Canadian Trade.—"Fall orders for general merchandise are coming in well at Toronto, where the prospects for exports of live stock and dairy produce are excellent. Crop prospects are improving in the province of Quebec also, where the indications favor a good fall trade. Canadian railway earnings are being increased through heavy shipments of lumber to the United States. The lobster and codfishing business along the Newfoundland coast this season is a failure. St. John, N. B., reports large shipments of lumber to foreign points, Bank clearings reported from Winnipeg, Hamilton, Toronto, Montreal, and Halifax amount to $22,571,000 this week, slightly more than last week, and 12 per cent. more than in the corresponding week one year ago. There were 21 business failures reported from the Dominion of Canada this week, against 38 last week, 31 in the week a year ago, and 25 two years ago." [*Dun's Review*—28 to 29 last year.]—*Bradstreet's, July 24.*

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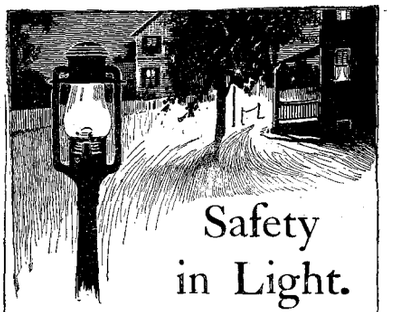

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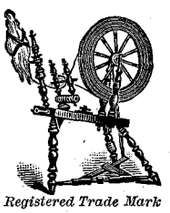

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Current Events.

Monday, July 19.

The Senate discusses the Pacific Railroad question, . . . The conference report on the tariff bill is presented in the House and adopted at a night session by a vote of 185 to 118. . . . Governor Taylor of Tennessee appoints T. B. Turley, of Memphis, United States Senator, to succeed the late Mr. Harris. . . . More West Virginia coal-miners strike after listening to appeals by Debs and others. . . . Lieutenant Peary and party sail on the *Hope* from Boston for Greenland. . . . John Kane, vice-president United Mine Workers, dies at Columbus, Ohio.

It is said that the Czar telegraphed to the Sultan demanding the immediate evacuation of Thessaly. . . . Under-Secretary Curzon says in the House of Commons that the request of the United States for a conference to consider more adequate measures for protecting the seals had been declined as premature. . . . The Spanish Minister for Foreign Affairs asserts that he has heard nothing about the alleged claim for $75,000 indemnity in the Ruiz case by the United States.

Tuesday, July 20.

The Senate (alone in session) takes up the tariff conference report making little progress; a joint resolution of release for the *Competitor* prisoners at Havana is passed. . . . The President signs the deficiency appropriation bill. . . . Judge Phillips, United States court, Kansas City, issues a temporary injunction dissolving the Traders' Live Stock Exchange. . . . Mormons unveil a statue in honor of Brigham Young and pioneers at Salt Lake City.

Both branches of the French Parliament adopt the direct taxes bill and a naval credit of 7,000,000 francs. . . . The army of China is to be reorganized on German lines, and a new Chinese fleet is to be constructed. . . . Altho he had promised to make a complete statement respecting the Panama Canal scandal, Dr. Herz refuses to see members of the committee. . . . Jean Ingelow dies in London. . . . Liberal attacks on the Spanish Minister to the United States cause disturbance in Madrid.

Wednesday, July 21.

The formal reading of the conference report on the tariff bill ends in the Senate, . . . The House passes a resolution of investigation of foreign restrictions on the sale of American tobacco. . . . The Alabama coal strike is settled. . . . Seven persons are killed by an explosion in the Winchester Arms Co.'s works at New Haven, Conn. . . . General D. W. Caldwell, president of the Lake Shore and Michigan Southern Railroad, dies in Cleveland.

The Sultan issues an irade sanctioning the settlement of the frontier question in accordance with the wishes of the great powers. . . . It is believed that the question of an arbitration treaty between the United States and Great Britain will be reopened in October. . . . A semi-official announcement is made that experts on the sealing question will meet in Washington next autumn to compare the results of their investigations.

Thursday, July 22.

The Senate debates the tariff conferees' report. . . . The House passes bills suspending discriminating tonnage dues on foreign vessels and establishing a new land district in Alaska. . . . The President nominates Rear Admiral John G. Walker, United States Navy; Captain Oberlin M. Carter, Corps of Engineers, United States Army, and Lewis M. Haupt, of Pennsylvania, members of the Nicaragua Canal commission. . . . President E. B. Andrews of Brown University resigns on account of objections by the corporation to his utterances on free silver. . . . A monument to General John A. Logan is unveiled in Chicago. . . . The New York circuit court of appeals declares the Van Depoele trolley patent invalid, thus precluding payment of royalties. . . . Judge Showalter, United States court, again decides the Indianapolis three-cent car-fare unconstitutional.

The Turks begin the evacuation of Thessaly.

Friday, July 23.

The Senate agrees to vote on the tariff report; Mr. Teller and others attack the bill; Messrs. Allen and Foraker discuss alleged election frauds in Ohio. . . . The House takes recesses pending Senatorial action. . . . A conference to arbitrate the coal strike is decided upon by operators. . . . Massachusetts Gold Democrats decide to call a state convention. . . . The Carnegie and Bethlehem companies decline to submit bids for armor at $300, the price fixed by Congress. . . . One hundred and sixty-three fourth-class postmasters are appointed, said to be the largest number on record for a single day.

The Japanese Government assents to arbitrate differences with Hawaii. . . . It is reported that Germany, protesting against Hawaiian annexation, failed of Japanese concurrence.

Saturday, July 24.

The President signs the tariff bill and sends a currency message to Congress. . . . The extra session of the fifty-fifth Congress ends at 9 P.M. . . . The Senate's vote adopting the conference tariff bill is 40 to 30. . . . The House passes a currency commission bill; Speaker Reed announces committees. . . . A petition is filed in the United States circuit court, Omaha, asking the appointment of Judge William D. Cornish special master in Union Pacific foreclosure proceedings.

The reported evacuation of Thessaly is denied. . . . Excitement is caused by the defeat of the Emperor's proposed law of associations, by a close vote in the Prussian Diet. . . . Prince Henry of Orleans is challenged to fight a duel by General Albertone, the chief of Italian prisoners recently released from confinement in Abyssinia.

Sunday, July 25.

The Spring House at Richfield Springs, N. Y., is burned. . . . Strikers' meetings are held in West Virginia.

The convalescence of Mme. Lillian Nordica is announced in London. . . . Spanish forces defeat Cuban insurgents in several engagements near Cienfuegos, the killed and wounded numbering 73 and 114 respectively. . . . Philippine insurgents suffer defeat by Spanish troops. . . . The governor of Mexico orders the prohibition of wrestling matches and prize fights.

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PERSONALS.

IT is said that the Republican and Populist nominees for Congress in the late Mr. Holman's old Indiana district are clergymen, and the Democratic nominee is the son of a minister, and has preached some himself.

THE most sagacious and efficient carrier-pigeon in the world belongs to Mrs. Nansen, wife of the Arctic explorer. Indeed, this pigeon has become one of the world's wonders. The explorer's book tells the story of its great feat. When Nansen was up in the Polar regions, and Mrs. Nansen was sitting in her home wondering how it fared with him, she heard a gentle tapping at the window-pane. Mrs. Nansen opened the window and a carrier-pigeon flew in. She recognized it as the one he had taken from the cottage 30 long months before. It brought a note from Nansen, stating that all was going well with him and his expedition in the Polar regions. Nansen had fastened a message to this bird, and, strange as it may seem, it had found its way back to the old home."

JOHN SHERMAN says he will never forget his first meeting with a President. He tells about it this way:

It was shortly after Lincoln's inauguration and he attended a public reception, fell into line, and waited an hour or two for a chance to shake hands with the great emancipator. "During this time," says Mr. Sherman, "I was wondering what I should say and what Lincoln would do when we met. At last it came my turn to be presented. Lincoln looked at me a moment, extended his hand, and said: 'You're a pretty tall fellow, aren't you? Stand up here with me, back to back, and let's see which is the taller.'

"In another moment I was standing back to back with the greatest man of his age. Naturally I was quite abashed by this unexpected evidence of democracy.

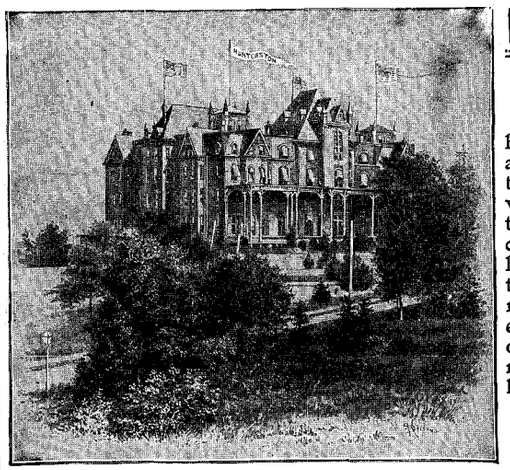
"'You're from the West, aren't you?' inquired Lincoln.

"'My home is in Ohio,' I replied.

"'I thought so,' he said; "that's the kind of men they raise out there.'"

MISS ANNIE CROSBY EMERY, Ph.D., of Ellsworth, Me., who has just been elected dean of women and assistant professor of classical philology in the University of Wisconsin, is a daughter of Justice Emery, of Ellsworth. In 1892 she received the degree of A.B. at Bryn Mawr College and gained tde Bryn Mawr European fellowship of her year. In 1892–93 she continued her work in Latin and Greek—in which subjects she had specialized as an undergraduate—in the graduate seminaries of Bryn Mawr, and in 1893–94 she went abroad on her fellowship, attending the University of Leipsic and hearing lectures by Professors Brugmann, Ribbeck, Gardthausen, Arndt, Lipsius, and Windisch. During the second semester of 1894–95 and during 1895–96 she continued graduate work in the departments of Latin and Greek at Bryn Mawr. In May, 1896, she passed her examination for the degree of Ph.D., presenting a thesis upon 'The Historical Present in Early Latin,' which has won for her the most distinguished praise."—*The Tribune, New York.*

FREDERICK ARCHER, England's famous jockey was evidently a wit at one time. It is told that he went to a famous surgical specialist to be treated for badly smashed toes, injured by an ill-tempered horse. The surgeon examined the injury, which he pronounced to be of a grave character, and one necessitating a long period of complete rest. "How long must I lie up?" asked Archer—the interview, it should be stated, took place early in April. "Three months' rest, with careful treatment and proper diet, would be sufficient." "But what about the Derby?" asked the patient. "The Derby?" repeated the surgeon. "I must be there," said Archer; "I absolutely must." "Well, well," said the surgeon, soothingly, "take great care of yourself, and if you make satisfactory progress you might go." "Go? Yes. But can I ride?" "Well," said the surgeon, "you had better drive, I think." He had read the name upon his patient's card, but it had meant to him nothing more than a name. "You musn't think me rude, Mr. Archer," he said, when his guest had explained his identity and vocation, "but I take no interest in any branch of sport, and I had never heard your name." "Well," said Archer. "I hope you won't think me rude, either, but till a friend advised me to consult you I had never heard your name either. And when I asked my friend who you were he said, 'He is the Fred Archer of the surgical profession.'"—*The Times, New York.*



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CHESS.

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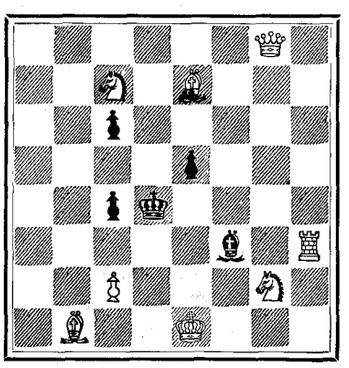
Problem 214.

BY K. SCHREINIZER.

(A First Prize-Winner.)

Black—Five Pieces.

K on Q 5; B on K B 6; Ps on K 4, Q B 3 and 5.



White—Eight Pieces.

K on K sq; Q on K Kt 8; Bs on K 7, Q Kt sq; Kts on Q B 7, K Kt 2; R on K R 3; P on Q B 2.

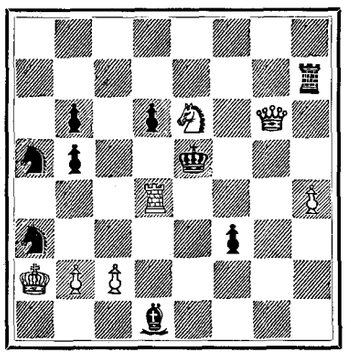
White mates in two moves.

Problem 215.

BY BACLAV TUZAR.

Black—Nine Pieces.

K on K 4; B on Q 8; Kts on Q R 4 and 6; R on K R 2; Ps on K B 6, Q 3, Q Kt 3 and 4.



White—Seven Pieces.

K on Q R 2; Q on K Kt 6; Kt on K 6; R on Q 4; Ps on K R 4, Q B 2, Q Kt 2.

White mates in three moves.

Solution of Problems.

No. 209.

1. K—Q 5 / Kt—B 6 ch	2. K—K 5 / B—Kt 6 ch	3. R x B, mate
	2. ..... / Any other	3. B—Q 7, mate
1. ..... / Kt—Kt 5 ch	2. K—K 4 / Any	3. B—Q 7, mate
1. ..... / K—B 4 or 5	2. R—B 8 ch / K—Kt 5	3. B—Q 7, mate
1. ..... / B—Kt 6	2. R x B ch / K—B 4 or 5	3. R—B 8, ch
1. ..... / P any other	2. B—R 5 ch / K x R	3. B—B 3, mate
	2. ..... / K—B 4 or 5	3. R—B 3, mate

Correct solution received from M. W. H., University of Virginia; F. H. Johnston, Elizabeth City, N. C.; Dr. W. S. Frick, Philadelphia; W. G. Donnan, Independence, Ia.; F. S. Ferguson, Birmingham, Ala.; J. S. Smith, Linneus, Mo.; F. L. Hitchcock, Scranton, Pa.; W. J. Bieber, Bethlehem, Pa.; J. T. C., Manhattan, Kan.; M. A. S., Easton, Pa.; Dr. H. W. Fannin, Hackett, Ark.; W. B. Moore, Riverton, Ala.; the Rev. S. Hassold, Fairfield Center, Ind.; Walter Brown, Malden, Mass.; "O. B. Joyful," Philadelphia; Dr. S. W. Close, Gouverneur, N. Y.; the Rev. J. Younkins, Natrona, Pa.; Victor Abraham, Cincinnati.

George Patterson, Winnipeg, Can., sends solution of 207 (Heathcote), and Victor Abraham was successful with 208.

New York State Tournament.

The annual midsummer meeting of the New York State Chess Association will be held in the Murray Hill Hotel, Thousand Islands, the week beginning August 2. The proposed match between a New York team and one from Pennsylvania is the most interesting event on the program. The contest for the New York *Staats-Zeitung* cup is of special importance. The clubs that have competed for this trophy are the Manhattan, the City, the Metropolitan, of New York city, and the Staten Island Club. The Manhattan Club has won the cup three times. The cup must be won five times for a club to secure it as a permanent trophy. The probabilities are that this year only the Manhattan, represented by Lipschutz, the Staten Island Club, sending Hodges, and the Brooklyn Club, which has never contended for the cup, with the boy-champion Napier, will try for this prize. Lipschutz, Hodges, and Napier ought to make things lively.

Chess-Blindness.

This game was played at Hastings, and it shows that, sometimes, even masters can't see very far:

Froms Gambit.

BIRD AND DOBEL. *White.*	GUNSBERG AND LOCOCK. *Black.*	BIRD AND DOBEL. *White.*	GUNSBERG AND LOCOCK. *Black.*
1 P—K B 4	P—K 4	6 Q—R 4 ch	Kt—B 3
2 P x P	P—Q 3	7 Kt—Q 4	Q—R 5 ch
3 P x P	B x P	8 K—Q sq	P—Kt 6!
4 Kt—K B 3	P—K Kt 4	9 P—Kt 3?	Q x P!
5 P—B 3	P—Kt 5		

and Black wins.

Chess-Brilliancy.

This game, played in the late match, is a fine example of the Russian master's brilliancy:

Damiano Gambit.

SCHIFFERS. *White.*	TSCHIGORIN. *Black.*	SCHIFFERS. *White.*	TSCHIGORIN. *Black.*
1 P—K 4	P—K 4	14 Kt—K 4	Kt—B 6 ch
2 Kt—K B 3	P—K B 3	15 P x Kt	B x P ch
3 Kt x P	Q—K 2	16 K—Kt 2	B—R 6 ch
4 Kt—K B 3	P—Q 4	17 K—R sq	B—K 4
5 P—Q 3	P x P	18 Q—K sq	B—Kt 5 d. ch
6 P x P	Q x P ch	19 K—Kt sq	B x K B P
7 B—K 2	Kt—Q B 3	20 Kt—Kt 3	Kt—K 2
8 Kt—Q B 3	Q—Kt 3	21 Q—K 3	B—B 3
9 Castles	B—Q 2	22 Q x R P	R—R 8 ch!!
10 Kt—K 5	Kt x Kt	23 Kt x R	B—R 7 ch!!
11 B—R 5	Castles	24 K x B	R—R sq ch
12 B x Q	P x B	25 K—Kt 3	Kt—B 4 ch
13 Q—K 2	B—Q 3	26 K—B 4	R—R 5 mate

"Chess in the Victorian Era."

From a very interesting article in *The British Chess Magazine* showing the progress in Chess during the last sixty years, we take the following bits of information:

"In 1837, Chess was the pastime of the few only—the leisured and the opulent classes; now, it is the intellectual recreation of the majority of the vast middle classes, and even the artisan is becoming a votary of the game. . . . In 1837 there was not a single periodical devoted to the interests of the game; indeed, its very existence was almost entirely ignored by the Press. In 1897, the Chess-column is a noted feature of nearly every leading weekly journal, and is further supplemented by the daily papers, which record the progress of all Chess-events both at home and abroad. . . . The first International Chess-Tournament was held in London, in 1851, when the first prize was won by Professor Anderssen, by which success his claim to be considered the Chess-Champion of the World was firmly established. Since then, International Chess-Tournaments have been held in almost every part of the world. . . . When Queen Victoria ascended the throne, Alexander MacDonnell, the brilliant Irish player, had been dead two years; but his great rival, Louis Charles de Labourdonnais, was still alive. He was, then, the foremost figure in English Chess-circles. He died in December, 1840, at the early age of 43. After Labourdonnais's death, the scepter naturally fell into the hands of Howard Staunton, who by his victory over St. Amant, in 1843, became Champion of the World. Old Löwe, Harrwitz, Horwitz, and Falkbeer gradually became more or less famous, and, finally, in 1851 Professor Anderssen won chief honors in the International Tournament, and Staunton's reign ended. Then came the palmy days of Bird, Boden, and Buckle, and many others, all young, fervid, and enthusiastic. Then came Morphy, the marvelous Chess-genius, with his splendid record of unbroken success. Morphy played brilliant Chess, because he played much better Chess than those opposed to him. Then came Steinitz with his wonderful play which was one thing, and his wonderful theories which are another. He, in turn, became Chess-Champion of the World by defeating Anderssen in 1866, which position he held until his defeat by Lasker in 1894. . . . Since Staunton's time (1843-51) no native Englishman has wielded the Chess-scepter of the world."

Literary Digest Correspondence Tourney.

GAMES TO BE PLAYED.

List of Players, with addresses, is in THE LITERARY DIGEST of May 15.

(NOTE: Names in left-hand column have the opening.)

Third Section.

Bond vs. More.
Mockett vs. Larrison.
Kniaf vs. Humpet.
Mockett vs. Bond.
Humpet vs. Larrison.
More vs. Humpet.
Larrison vs. More.
Bond vs. Kniaf.
Kniaf vs. Mockett.

Fourth Section.

Jones vs. Fannin.
Bullard vs. Temple.
Osterhout vs Munford.
Munford vs. Fannin.
Temple vs. Munford.
Fannin vs. Temple.
Jones vs. Osterhout.
Osterhout vs. Bullard.

Fifth Section.

Raymond vs. Lemon.
Quintana vs. Ketcham.
Brent vs. Raymond.
Levy vs. Quintana.
Lemon vs. Brent.
Ketcham vs. Levy.
Brent vs. Ketcham.
Quintana vs. Raymond.
Lemon vs. Levy.

Sixth Section.

Armstrong vs. Van de Grift.
Butzell vs. Taylor.
Hazeltine vs. Patterson.
Van de Grift vs. Taylor.
Armstrong vs. Hazeltine.
Patterson vs. Taylor.
Butzell vs. Armstrong.
Patterson vs. Van de Grift.
Hazeltine vs. Butzell.

Seventh Section.

Escott vs. Taylor.
Wiggers vs. Smith.
Smith vs. Taylor.
Wiggers vs. Escott.

Eighth Section.

Younkins vs. Anderson.
Trowbridge vs. Osgood.
Anderson vs. Osgood.
Younkins vs. Trowbridge.

The addition of two players since the schedule was made necessitated some slight changes in the seventh and eight sections.

The first and second sections, composed of only four players each, have been informed of their games.

James Mason's New Book.

Mr. Mason has lately given to the Chess-world another work, "Chess-Openings," which supplements his former book, "The Principles of Chess and the Art of Chess." We have not seen a copy of the work, but from an extended and flattering notice in *The British Chess-Magazine*, and, also, from Mr. Mason's ability as a Chess-expert and writer, we believe that this book is of great value. The book is published by Horace Cox & Co., London. Price 2*s* net.

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